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The Church School

By

Walter S Athearn

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THE CHURCH SCHOOL

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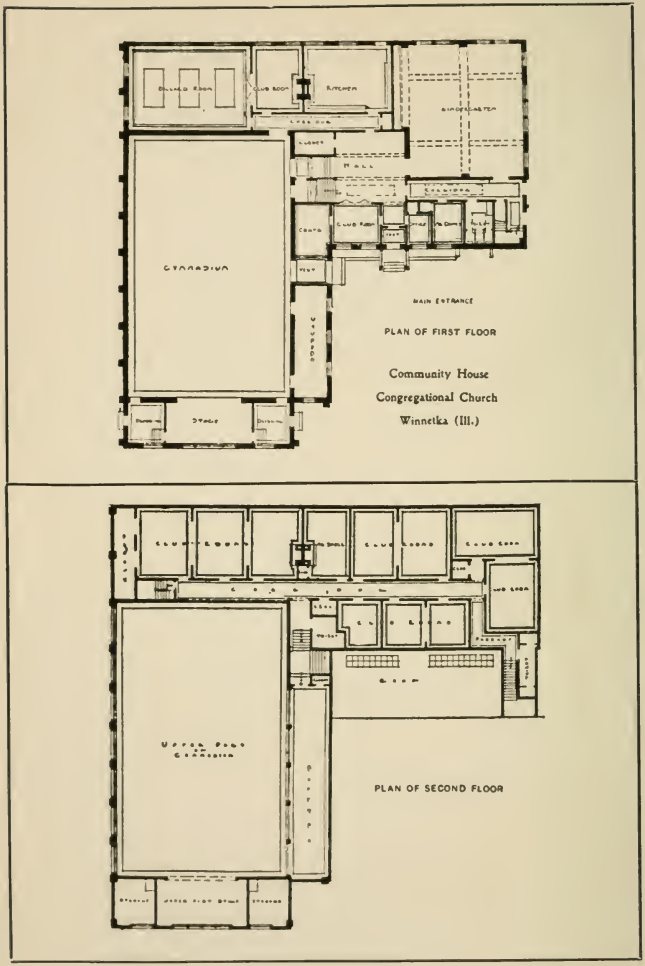

Ground Plans of Community House. The building which serves the educational purposes of the Congregational Church in Winnetka, Illinois. Notice the large number of separate classrooms, each of which is entered from a hall. Note also the gymnasium and the large rooms available for departmental and assembly purposes.

THE CHURCH SCHOOL

By WALTER S. ATHEARN

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THIS BOOK IS AFFECTIONATELY DEDICATED TO MY WIFE, AND TO MY CHILDREN, CLARENCE AND GERTRUDE

FOREWORD

This volume is the outgrowth of a commission report on "The Correlation of the Educational Agencies of a Local Church" presented at the Cleveland meeting of the Religious Education Association. This report awakened widespread interest. As chairman of this commission the writer has received many requests for details of organization and nature and content of curriculum suited to the various periods of unfolding childhood.

The introduction of courses in religious education into colleges, seminaries and city institutes has created a demand for textbooks which will open up the whole field and direct the students to the literature and material now accessible.

This volume is not an attempt to assemble the popular practices in the church schools of our times. The author believes that nothing is practical which is not founded on the best educational theory. The great need of the church schools of our day is leadership capable of evaluating practice in terms of well-established theory. Progress in religious education must not be a matter of accident—the chance survival of that which works. Trained specialists, having at their disposal scientifically-equipped labora-

tories endowed liberally for research, must guide practice.

Religious pedagogy is the youngest of all the offshoots from general psychology. Very much is yet to be discovered, but there are already many results from the fields of general psychology and the psychology of religion which may be taken over into the field of religious education.

This volume is an attempt to give religion the advantage of the scientific research that has done so much to increase the efficiency of secular education. It accepts as its fundamental proposition the doctrine of growth. It believes that every child is God's child from the beginning, capable of growth and unfolding until he "attains unto the perfection of the Father." It seeks those methods by which a child may "grow up a Christian and never know himself to have been otherwise." It seeks to find not what is being done, but what should be done to attain the desired end.

The theories herein advocated have been put to practical test under the author's observation. He believes that the principles of the church school set forth in this volume must be put into operation in every community which seeks the religious culture of its youth. This program will cost money and it will require trained leadership, but it will produce results.

The author wishes to acknowledge his obligation to all who have contributed toward the completion of this volume. Special acknowl-

edgment is due to Dr. E. D. Starbuck, of the State University of Iowa, who has read the manuscript and given invaluable suggestions; and to Miss Grace Jones, Professor of Methodology in the School of Religious Education, Drake University, for her valuable assistance in both the library and the laboratory while this volume has been in preparation.

The author sends this book out with the hope that it will be helpful to that rapidly increasing body of religious workers who seek to give the practices of the church school the support of sound educational theory.

WALTER S. ATHEARN.

DES MOINES, IOWA
April 4, 1914

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THE CHURCH SCHOOL

CHAPTER I

FUNCTIONS, ACTIVITIES AND PROGRAM

1. Functions

The functions of the church school are, (a) to develop intelligent and efficient Christian lives consecrated to the extension of God's kingdom on earth, and (b) to train efficient leaders for all phases of church work.

The church that fails to provide a school for the training of workers for its various activities will be forced to call into leadership men and women who are unprepared for the duties they are asked to perform, and the work of the church will suffer as a consequence. Efficient church work demands trained leadership, and training for leadership is one of the functions of the church school. It follows that the church school must be as comprehensive as the church itself.

2. Activities

The activities of the church school are (a) teaching, and (b) worship.

a. The Place of Worship in the Church School

In insisting that the church school shall become a real *school* we must not forget that it is to be a *religious school.* It will differ from the public school not only in the content of the curriculum, but also in *the place of worship in the program.* Its methods will be scientific, its teaching will be thorough, *its atmosphere will be surcharged with religion.* The songs, the prayers, the order of service, the attitude of teachers and officers will give an emotional coloring to the facts of the lesson that will make them always differ from facts presented under different circumstances. The simple law of memory—that things held before the mind at the same time tend afterward to suggest each other—holds true of emotions as well as of sensuous imagery. An object revived in memory not only recalls other objects, but it recalls also the emotions experienced when the objects were first presented to the mind. Biblical facts, to have value as religious truths, must be associated with emotional responses, and then passed over into conduct so that the subsequent recall of the fact will reinstate the emotion and issue in a godly deed. The lessons in the church school should be taught in an atmosphere of reverence, and every lesson should close with prayer, the teacher lifting the facts of the lesson over into the realm of feeling and *tying them to the skies* so that these facts will forever differ from all other facts in that they will reinstate a religious feeling and inspire a religious act.

When all one's experiences have been lifted into the presence of God, one will live and move and have his being with the consciousness of God as an ever present fact.

The teaching act must include both *instruction* and *expression.* It is now generally believed that all consciousness is motor—that nothing comes in through the senses that does not tend to pass out through the muscles. Not only do bodily acts follow upon consciousness, but each act performed reacts upon consciousness, "carrying with it a sense of reality and a feeling of appropriation and possession." The reaction from the physical expression makes the act *real.* In the words of Stratton, "The feeling of what is occurring in our veins and muscles rolls back upon the mind and gives the mental state definiteness and 'body.'"[1] In other words, an object ceases to be "foreign" and becomes a part of one's self as soon as it has passed into his consciousness through the motor process. It is then vitally a part of the actor.

b. The Place of Expression in the Church School

James recognizes two important aspects of the content of consciousness. He speaks of the concrete as "substantive" elements of consciousness,—facts of color, loudness, sharpness, which we call sensations. These are relatively passive, static elements. Besides these concrete elements the mind contains also less con-

[1] *Experimental Psychology and Its Bearing upon Culture,* p. 269.

crete, "transitive" parts, "fringes," relations or links, such as *sameness, causation, etc.* An object is the same as another, caused by something, liked or disliked, chosen or rejected. These *aspects* of consciousness give a sort of universality to experience, while the concrete sensations seem transitory and more or less accidental. These aspects arise when the mind is actively doing something with the sensation. These aspects, once created, make the object a part of the self and it is always thereafter imaged in terms of the self. It is the constructive activity which makes knowledge a part of the self.

God will be a "foreigner" until some act of prayer, or worship, or service makes him a part of the self. "Faith apart from works is dead," and "If any man willeth to do his will, he shall know of the teaching" seem to recognize the connection between activity and belief. We not only learn *to do* by doing, but we also learn *to know* by doing.

A sense of reality and identity with the self will only attach to those facts which have been dynamically acquired. Children may come to know *about* God from verbal memory of facts and precepts, but children who are really to know God as a personal presence, in whom they are to "live, move and have their being," must *do something with God.* They must use him in the performance of their daily tasks. The sense of the presence of God thus acquired will give the mystic's assurance of real-

ity which logic and argument can never overthrow.

The church school must undertake two types of expressional work, as follows:

c. Types of Expressional Work

(1) There must be a response to the instruction given which will fix the facts presented in the consciousness of the pupil. There must be no *impression* without a corresponding *expression.* The lesson story must be told back to teacher or parent. The map must be drawn or modeled as well as seen. This requires individual response on the part of each pupil. The teacher must hear pupils recite, as well as present new truths to them. He must be provided with blackboards, maps, charts, models, work tables, etc., and he must require composition and notebook work, map making, modeling and handwork appropriate to the subject and the pupil.

In addition to vitalizing the truth taught, expressional work of this kind adds an interest and a charm which can be secured in no other way. "Every child born in the image of the Father finds his highest joy in creation. In education we have learned that if we would best develop the royal H's, the Head, Heart and Hand, it is necessary to provide materials which, with high effort and much love, may be fashioned into simple objects of beauty."[1]

(2) In addition to the type of response which will fix the lesson in the mind of the pupil, there

[1] Seegmiller, *Primary Hand Work,* p 7.

must be another type which will carry the lesson over into life habits. The curriculum must pass over into conduct. It is not enough to give the pupil what James calls the *systemic resonance;* we must also give him what Hirn in his "Origins of Art" calls the *social resonance.* The story of the Good Samaritan must be retold, visualized, written in a notebook and thus fixed in consciousness, but the child's experiences must also be so organized that he will live the story of the Good Samaritan in his daily life. He must know how it *feels* to *act his ideals in the presence of his fellows.* To this end the church school must connect up with the home, the day school and the community. In another chapter we shall point out the need of a correlation of the educational agencies of a local church.

Secular education does not separate the class-room from the laboratory, and the church must no longer divorce instruction and expression. Habits of religious expression are formed just as other habits are formed, and the church must give religion the benefit of all the research in psychology and pedagogy which is so rapidly improving the methods of the public schools.

The arguments which have given us the graded church school curriculum must also give us graded worship and graded expression. A child must be taught to live a full life in all the world he knows; and as his world grows larger his religious life should keep pace with his ex-

panded horizon. In the chapters of this volume dealing with the departments of the church school an attempt has been made to point out types of expressional work suitable to the various stages of unfolding life. The efficient administration of an educational program demands emphasis on the fact that *religious expression is a part of the process of religious teaching.* It must follow that the organizations that have sprung up as agencies for the expression of religious life must be correlated with the church school and that one board of officers must administer both sides of the educational program. When a student is promoted from one department of the church school to another, he should pass by virtue of the promotion into all phases of the work of the new department. At the close of the Senior course the school should make it a part of its business to see that each student is actively identified with some of the adult organizations of the church.

3. Program

If the activities of the church school are *teaching* and *worship,* and teaching consists of *instruction* and *expression,* it is clear that the program of all departments of the church school must consist of three parts: *worship, instruction* and *expression.* The program would arrange these parts as follows:

a. Period of real and reverent worship, suited to the age, experience and needs of the department.

b. Period of instruction. This is the regular class period. The graded lessons will suit the subject matter to the capacity and needs of the students.

c. Period of training for and in Christian service. This period of the program will take the place of the Junior, Intermediate and Senior Societies now meeting under separate management.

These three periods can be united into one exercise lasting from one hour and a half to two hours. This arrangement secures the attendance of all who are in the church school upon all the expressional services suited to their years. It secures a correlation of instruction and expression, and makes possible a unity of supervision that prevents the overlapping of agencies.

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CHAPTER II

THE NEED OF CORRELATING THE EDUCATIONAL AGENCIES OF THE CHURCH[1]

1. The Present Condition of the Church's Educational Organization

In order to know whether closer adjustment is needed between the Sunday school and the various young people's societies of the local church, there should be an examination of existing organizations with reference to their purpose, methods and condition. One of the most fruitful sources for such investigation is through questioning a number of representative churches, as it is assumed that other churches would reveal approximately the same conditions. For this purpose, a questionnaire was sent to the pastors of one hundred churches. The list was confined to churches within the Missouri Valley, in order that climatic and other general conditions might be similar. Ten different Protestant denominations were represented in the list, in order that all methods of organization might be included. Churches were selected which ranged in membership from twenty-six

[1] An extract from an unpublished thesis prepared under the author's direction by Mr. Roy L. Thorp, B.D., a graduate student in religious education.

to two thousand seven hundred and ninety-one, or about two hundred and fifty members on the average, and were located in the country, in villages of varying size, in towns and in cities. This was thought necessary in order that the needs of the smallest and the methods of the largest might be known. One-half of the pastors replied by filling out regular blanks and the rest through personal interviews. Some of the questions did not apply to all the churches and naturally some answers are too indefinite to be of any value. Conclusions have been drawn only from definite answers given. The following list of questions was used:

1. What is the membership of your church, Sunday School, Young People's Societies, Senior Endeavor, Intermediate, Junior, Brotherhood, missionary societies, prayer meeting and other organizations?

2. What is the main purpose of each organization in your church scheme, e. g. prayer meeting?

3. What has been the success of each organization in attempting to realize that purpose; e. g. the Sunday school?

4. List the activities of your organized Sunday-school classes.

5. Do organized classes tend to increase or decrease attendance and effectiveness in Young People's Societies, etc.?

6. Are there instances where similar lines of work intended for the same group of people overlap?

7. What needed educational work for any age is omitted?

8. What plan of program and library equipment have you for your missionary societies' study?

9. Do you have a system of promotion in your Sunday school, Young People's Society, etc.?

10. How many take part in prayer meeting, Young People's Societies, etc.?

11. What supervision, if any, has the church over its various organizations?

12. What system has the church for using people trained in organizations?

13. What plan and course have you for Teacher Training?

14. Use the back of this sheet to record any experiment you have made to increase effectiveness in any organization.

In response to the first question, there were reported 24,827 church members, 17,100 in Sunday school, 3,304 in Young People's Societies, 406 in Intermediate societies, 888 in Junior societies, 969 in men's organizations, 3,576 in women's missionary societies and 1,472 in prayer meeting. There were a few other groups of various kinds, but not enough to consider in a general study. This shows that the enrolment of the Sunday school is 68 per cent of the membership of the church. Considering the number of children in Sunday school, this means that much less than half of the church's constituency is receiving such vital training as

the Sunday school claims to give. Considering the number of adults in the school, it means that there are less than one-half as many of the oncoming generation in training for the work of the church as are now in the church. Either the church's membership will be reduced, or it will be made up of a great number who have not had the advantages of early training for Christian work.

Compared with the church membership the Young People's Society has 13.31 per cent; the Intermediate, 1.63 per cent; Juniors, 3.55 per cent; Brotherhoods, 3.89 per cent; missionary societies, 14.40 per cent and prayer meeting, 5.75 per cent. All these organizations combined have a membership of only 42.78 per cent of the church membership. Inasmuch as the same people are in a great number of these organizations, it is evident that a very small percentage of the church membership is being cared for.

Each organization claims for itself a great field, but surely the field is not being cultivated. Probably less than one-fourth of the membership of the church is definitely allied with some organization aside from the Sunday school, which seems by far the strongest department. One might say that this percentage is unfair, as not all the churches in the list have all the organizations. It is true that they do not, but this only indicates that a great host in our small churches are not receiving what the larger ones claim to have. Since the combined membership

in small churches probably exceeds that in the larger, the defect of our present system is evident, for a church of less than two or three hundred members cannot carry on all these forms of activity successfully.

2. No Definite Purpose for Organizations

Question two revealed general conditions rather than specific ideas. Many of the written answers on "the purpose of each organization" left the question entirely blank, while others only gave a general purpose to include all. When asked in interview as to the purpose of certain groups, such as Young People's Societies, many pastors seemed dazed for a moment, and then some said, "Well, the same as all Young People's Societies,—what is that?" Some frankly admitted that they had no definite purpose in mind, and others seemed to search their mind for what they had read from the founders or promoters of such movements. No matter in what way they answered, only a small percentage of the pastors showed any definite purpose for each organization, or that these societies had any definite aim, which they were holding as their goal. Instead, pastors seemed to have found them in the churches they entered, and considered it their duty to keep them going, or else they were started because they had them in other churches. This lack of definite purpose would naturally spell failure, even if the original aim of the founders were the highest.

Answers as to "success" revealed something

of the same nature. The difficulty is that one cannot determine the criteria by which success has been measured. Where the purpose was indefinite, they could not measure by that, yet this class reported the greatest success, even if the figures denoted otherwise, while those seemingly more successful were the most modest in their statements. Those who realize their problems are working on them, realizing the distance of their goal. More hopeless are those who do not realize their problems and are satisfied with merely keeping up appearances, while many indicate a spirit of self-satisfaction.

3. The Overlapping of Similar Work

A great difficulty in our present system seems to be an overlapping of similar types of work designed for the same group of people. Thirty-four churches reported no overlapping, most of these being smaller churches where there were few organizations. Fifteen mentioned an overlapping between Sunday-school classes and Young People's Societies. Most reports did not show much activity in organized Sunday-school classes aside from boosting the class enrolment, which would have no effect on Young People's Societies. If they are carried on by the plan of the International Sunday School Association, there must be an overlapping. The social committees of both are supposed to look after the social life of the members. Each has a missionary committee to interest the members in missions. The Sunday-school class has a devotional committee corresponding to the prayer

meeting committee of the Young People's Society, and class prayer meetings are urged. Other committees belong to both, such as flower, citizenship, lookout, etc. Six report a decrease in effectiveness while eleven, by dividing the work, felt that they helped one another.

Men's classes and Brotherhoods have the same problems, and many have combined these into one organization. Four report the prayer meeting and Young People's Societies as overlapping. This is especially true in many small churches where the older people take part in Young People's Societies, and the two meetings are carried on in precisely the same fashion. It is also true that few young people attend prayer meeting. Six report an overlapping in attempts at missionary work between societies, or Sunday-school committees and societies. Nine others mention some form of overlapping.

4. The Faithful Few Overworked

Even this does not tell the whole story, for there is a great drain on a few people for different sorts of work. Eight volunteered the statement that a few are in all organizations. One said, "The prayer meeting attendants are the best all-round church workers." The question is, whether they are the best all-round church workers because they attend prayer meeting, or vice versa. The faithful feel that it is their duty to attend all meetings, and indeed their presence is necessary. Imagine the Sunday schedule of one who teaches a Sunday-school class, attends morning church service, superin-

tends the Juniors, helps with the Intermediates, attends Teacher-Training Class, Senior Endeavor and evening service. Such is known to be the case with some, and many lack only one or two of these services. Add to this one's Sunday work and is it any wonder that many break down under such a strain?

In comparison with these people, note the modern pastor, especially in the smaller churches. He is expected to be present at and give life to nearly all meetings. One leading pastor said, "The modern pastor is expected to be a machinist instead of a preacher. It takes all his time to oil the machine and nurse infant organizations." It is often true that only through the pastor's attention and assistance some organizations keep alive. Such being the case, his study must be neglected and he cannot constantly give a masterly message, for the wider a thing is spread out, the less the depth in any one place.

5. Much Needed Educational Work Omitted

Another serious handicap in our present system seems to be that a great amount of needed educational work is omitted. Here again we cannot expect our answers to reveal all needs, for the pastor who realizes such needs will be supplying them as fast as possible. Yet there were only six who said no additional work was needed, while sixteen mentioned missionary education. The bulk of this work is being attempted through women's societies. Their success must be limited, since only seventeen

report any missionary libraries whatever, and twenty-three having societies stated that they had no library. It seems strange, also, that there is no such work attempted for men. If there be such, it is a rare exception. This puts intelligent giving to missions on a cheapened basis, for men, who are used to dealing in hundreds of dollars and on whom the major support of all church enterprises rests, are left uninformed, excepting from an occasional missionary sermon.

Six wanted something such as an Intermediate Young People's Society, six wanted Junior Societies and one wanted something for the motor side of all below the Senior. Since only 1.63 per cent and 3.55 per cent respectively of the church membership are being taken care of in any expressional life, it seems that much is needed in Young People's Societies, or something that will take care of this vital side of human nature. Nine expressed a need of Teacher Training, and we find that only thirty-three of the one hundred churches mention any provision for this need. Eight felt that the young people were not given the right sort of work to line them up for the church. Three expressed the same need for young men and four for the older men. It is a great problem to get everyone into some definite church work, yet one of the most important. Sixty-five churches report that they have no system for this. Many societies claim to train for service, and yet when they are through training no task is given

them. One church assigns visiting, one has its young people run a mission Sunday school, and three have their membership divided into neighborhood companies with workers in each company.

Thirteen others expressed various desires such as education for social service, sex education, library equipment, church history, church management, boys' club and Christian giving. Seven were modest enough to say they needed everything, or, as one said, "much every way." Nineteen others spoke of efficiency in existing organizations as the most needed thing. Probably nearly all these expressions of need might be applied to a large percentage of churches, which are entirely wanting in any degree of efficiency.

It is probable that if we were to test the attempts that are being made by a high standard of efficiency, even the aforesaid would be a modest statement. Present weakness is not exaggerated by these statements, for pastors will not overstate this side of their work. This indicates that the problem of religious education is far from solved, and makes us wonder that the church has accomplished so much.

The weaknesses named above are not so difficult to understand when we note the lack of supervision reported. Especially is this true of overlapping in one place and omission of needed work in another. Thirty-nine said their church had no supervision of organization, and nineteen others

6. The Lack of Supervision

made no report of any. Six mentioned no supervision but the pastor's. Seven churches of the Methodists and United Brethren report supervision by a Quarterly Conference. This gives an opportunity for conference on the work of various departments and is better than no such communication, yet this plan seems to approve rather than direct the order of working and the choice of the leaders in various departments. Five Presbyterian and United Presbyterian churches report supervision by a Session made up of church and department officers. One pastor said this was only nominal supervision, checking a bad move rather than originating and promoting a good one. Three churches elect their Sunday-school officers and four others nominate them, but other organizations seem to be independent. One church board elects the Sunday-school superintendent; another has a Sunday-school board meet with them, and one board has a representative from each organization. Two churches approve all officers and two require reports. One board has a Sunday-school Committee; two churches elect all officers, and one of these operates all societies, having only one treasury for the church.

These conditions indicate a lack of correlation of church agencies. With few exceptions, organizations seem to have sprung up where a need of them was felt and there were a few people to promote them, without having any relation to other organiza-

7. The Lack of Correlation

tions or to the church. Many independent organizations are simply permitted to use the same building. They all have a supposed Christian purpose, and have many of the same people in them. Should a certain lodge room be used by three lodges having many of the same members, the same secretary and about the same purpose, they would not be all parts of the same organization, neither are such independent societies parts of the church.

This multiplicity not only causes overlapping in some cases, but also often hinders efficiency in all. Each organization must have certain equipment and funds to work with, but with many making the same demand, each one is limited and the church itself is handicapped in its efforts. One elder said, "We don't seem to be getting anywhere, each organization seems to be doing pretty well, but we don't pull together." This is too often true, and many people never really belong to the church, for all their activity has been in the name of some society.

8. The Absence of Promotions

Another evident lack of correlation is the absence of promotions. Fifty-two churches reported no system of promotion in the Sunday school; thirty had a regular system with a Promotion Day, and three promoted in some departments. Worse, though, is the condition in Young People's Societies. Many have societies for the various ages, yet have no way of getting members from one to another, or of graduating

them from the Senior society. Forty-six reported no promotion; five had a system, and two an age limit for the Senior society, and two had promotions from the Junior society only. It is evident that in most churches people simply have to feel that it is time for them to quit a given organization; however, some feel that it is time to quit before it really is and others never feel that they should move on. It is also true that if not solicited, and, even then, many may not join the organizations for their age, whereas they should never be permitted to consider themselves as anything other than members.

9. Summary

Our present system may be summarized by saying that only a small percentage of the church's membership is now receiving any religious training whatsoever in existing organizations, and that such work as is given is inadequate. A definite purpose is not held before these organizations, hence few realize their problem and the distance of their goal. There is a great amount of overlapping of similar work for the same people with a great drain on members and pastor, and corresponding to this, the church omits an endless amount of needed educational work which is necessary to develop Christian character in all men. These weaknesses are largely accounted for by the fact that all organizations are independent, having no central, intelligent system defining what part of one great purpose each is to accom-

plish, and seeing that each need is supplied as far as possible.

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CHAPTER III

ORGANIZATION

1. General Organization

Modified to suit local conditions, the following will constitute the general organization of the church school:

a. Educational Committee of the Church

This committee should consist of three, five or seven members. Persons definitely interested in religious education and having superior educational training should be selected for this committee. When possible, professional educators should be given places on this committee. The pastor of the church should be a member of this committee *ex officio*.

The Educational Committee should be one of the regular standing committees of the church. It should sustain the same relationship to the church school that a school board sustains to a system of public schools.

Among the duties of this committee, the following may be enumerated:

To study the educational problems of the local church, including all organizations and all classes of members.

To adopt curricula, textbooks and general rules and regulations for all educational activities of the church.

To select teachers and officers for all the educational agencies of the church.

To supervise the educational work under its jurisdiction in order that it may know that its plans are being faithfully carried out.

To remove or transfer teachers or officers at its pleasure in the interest of efficient administration.

To recommend to the church board, at any regular meeting, the modification, consolidation or disbanding of any organization or organizations within the church, when such changes would enhance the work of religious education.

To sit in council with other committees of the church and with other committees of a similar character and to report back to the church such measures as seem to it commendable.

To establish close relations with denominational and interdenominational agencies of religious education, so as to give the local school immediate advantage of new material and new methods.

To be the medium of communication between the societies under its supervision and all district, state or national organizations of said societies.

To make a survey of the educational, social and industrial environment of each child in the church school and suggest such remedies for unwholesome conditions as may be possible through education and through church leadership.

To help coordinate the plans of all the organizations of the church, in order to avoid duplication of effort and prevent the neglect of any phases of training essential to the best interests of the church.

To call to their assistance experts in religious education and so to inform themselves on the various problems which arise that they may lead the local church into broad and progressive lines of instruction and give each child of the community and each member of the church the largest opportunity for religious growth.

This officer should be the executive agent of the Educational Committee of the church. He should be a trained educational expert. He will have general charge of the church school. As general superintendent of the church school he will recommend teachers and officers to the Educational Committee, supervise and direct the work of all departments of the school and train the teachers.

b. Director of Religious Education

Many churches are now able to employ a trained director of religious education, who would give his whole time to the problems of religious education, becoming, not an assistant pastor, but the teaching pastor of the church.

Institutions of higher learning are establishing departments of religious education for the training of experts in religious education, and it is highly desirable that the output from

such courses of instruction be put immediately into active service in the churches of the country.[1]

Not every one who knows the Bible can direct the religious training of a church, and not every preacher or seminary student is competent to minister to the educational needs of the children of the church. In this connection it needs also to be said that not every man who loves children and can lead a group of boys on a "cross-country run" is competent to direct the educational affairs of a local church. Besides religious interest, and an aptitude for handling young people, there must be technical, professional training. The Educational Committee should use the same care in selecting a director of religious education that a school board would use in selecting a city superintendent of schools or a high-school or ward principal.

Smaller churches, not able to employ both a preaching pastor and a director of religious education, must select for their pastor a man who has pursued courses in religious education in the seminary and who is competent to superintend the church school and train its teachers, and they should insist that this man become the pastor of the church school as well as the pastor of the adult portion of the congregation. It behooves the smaller churches to inquire definitely into the educational preparation of the

[1] Churches interested are referred to the August, 1913, issue of *Religious Education* for a detailed statement of the work of a Director of Religious Education.

men called into their service in the combined capacity of preachers and teachers.

Pending the time when a trained educator can be employed to direct the church school there should be selected for this position the very best person in the entire community. A professional educator is to be preferred for this position. When a superintendent is once selected he should be given the support and counsel of the Educational Committee and a library of up-to-date books on modern methods of religious education should be placed at his disposal. He should also be sent to conventions and special schools of methods at the expense of the local church. The church should place a premium on his efforts to inform himself, and cooperate in every way in bringing into the community new and improved methods of work. By making the church school his hobby, and giving it time and energy, a tactful, well-informed member of the church may become an efficient leader of the local church school. It must be remembered, however, that time, energy and hard study are necessary elements in the preparation of the one who is to become an effective leader of any phase of religious education. Trained leadership is necessary to the success of the church school, and the local church must find such leadership at home or import it from the colleges and seminaries.

c. Platform Superintendent

The Director of Religious Education may or may not be the platform superintendent. It is usually best to select

for this position a man whose personal presence and educational qualities fit him especially for the work of a presiding officer.

d. Financial Secretary

This officer should keep the financial record of the school and deposit all money received from all societies under the direction of the Educational Committee with the treasurer of the church. This money should be paid out upon the order of the church board, and all expenses of the church school should be paid through the church treasurer from the regular budget of the church.

e. Superintendent of Classification

It is important that a consistent classification of pupils be maintained in both the instructional and expressional departments of the school. The superintendent of classification should be a person familiar with the graded school system, and if possible a professional educator. This officer should become an authority on the graded curriculum.

f. Secretary and Assistants

These officers will keep the usual records of classes, departments and societies.

This council should be composed of the following persons:

g. Educational Council

(1) Educational Committee of the church.

(2) General officers of the church school.

(3) Officers of all societies under the direction of the Educational Committee.

(4) Teachers of all departments.

(5) Two representatives from each organized class in the school.

(6) Two representatives from each society, club or guild under the direction of the Educational Committee.

This is to be the democratic body of the school. . The council should meet three or four times a year for free and informal discussion of the problems of the school. It is purely an advisory body. Through it the Educational Committee can popularize its policies, and from it may be secured valuable suggestions on organization, administration, etc.

In addition to the above-named officers there will be the librarian, organist, chorister, ushers, etc.

h. Other Officers

The demands of the departmental church school are such that the librarian is one of the most influential officers in the organization. This officer must be thoroughly familiar with the graded curriculum, and thoroughly informed concerning methods and material for the pupils and teachers of all grades. The book lists given in this volume will indicate the scope of the librarian's task.

Music leaders must also be skilled artists who appreciate the place of music in a program of worship. There is too much truth in the statement that children reared in homes of culture hear only "ragtime" music when they go to Sunday school. It is the business of the music leaders to cultivate a taste for the best in music.

2. Departmental Organization

The International Sunday School Association has adopted the following departmental plan:

a. International Department Plan

(1) Cradle Roll Department (children under four years of age).

(2) Beginners' Department (children four and five years of age).

(3) Primary Department (children six, seven and eight years of age).

(4) Junior Department (children nine, ten, eleven and twelve years of age).

(5) Intermediate Department (children thirteen, fourteen, fifteen and sixteen years of age).

(6) Senior Department (pupils seventeen, eighteen, nineteen and twenty years of age).

(7) Adult Department (all persons over twenty years of age).

(8) Home Department (persons unable to attend the regular Sunday sessions of the school).

In this volume a chapter is devoted to each of these departments.

It is becoming increasingly evident that the above schedule must soon be revised. In the first place, there should be a complete change in terminology, to harmonize with the program of the public schools. There should also be a complete regrouping of the adolescent years to harmonize more perfectly with the periods of early, middle

b. Needed Changes Suggested

and later adolescence. For example, the present plan groups young people from sixteen to twenty years of age in a department for instruction and expression. This puts into one group those young people who are in the emotional upheaval of middle adolescence, and the young people from eighteen to twenty who have passed over into a more reflective stage. The social and educational needs of these two groups are so different that it is impossible to provide for both with a single program.

In the field of public education there is a growing movement toward uniting the seventh and eighth grades with the high-school group. It seems evident that the twelve years of adolescence will soon be divided into two periods of six years each; viz., twelve to eighteen and eighteen to twenty-four. It will doubtless be necessary to divide these into sub-groups. There is valid argument for graduating a pupil from the church school into the church college at eighteen years of age, just when he is being graduated from the day school into the standard institutions of higher learning.[1]

These needed changes have been clearly in mind in the preparation of the chapters on departmental organization.

[1] See Bibliography, under "Reorganization of Secondary Education."

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CHAPTER IV

THE CRADLE ROLL DEPARTMENT

1. Scope

This department concerns itself with the needs of children under four years of age.

2. Organization

The officers of this department should be a superintendent and as many helpers as may be required. These officers should comprise the most refined and cultivated women in the church. Besides the Christian graces and refined manners they should possess tact, good common sense, keen insight into life's problems, warm sympathy and deep spiritual consecration. Many churches will be able to employ a salaried deaconess, or specially trained worker for this important service.

This department, as a phase of the Home Department, is best administered in connection with that department.

3. The Cradle Roll Child

Of the three-score and ten years allotted to man, none are more significant than the first three years. They are years of very rapid physical growth. The tissues of the little body drink nu-

a. The Psychophysical Equipment of a Baby

trition as the parched ground absorbs the summer shower. Poisons are absorbed as freely as food—the little body as yet offers resistance to no substance. The gastric juice is weak in the acids which serve to prevent the decomposition of food, and solid food given to infants often decomposes and becomes the source of serious intestinal trouble. Great care must be taken in the feeding and nurture of children, and until such instruction is given in our schools and colleges the church must assume the responsibility of such training through its Cradle Roll Department. But the mind and the body develop together. From the instant of its birth the child is forming both physical and mental habits which enter into and determine the character of the adult life.

The psycho-physical equipment of the newborn infant is as follows:

(1) *Reflexes.* The more direct and simple reactions to environment. They represent the more simple adjustments to the more fixed environment, such as digestion, winking, etc.

(2) *Instincts.* These are more complex and highly organized reactions—a chain of reflexes. Animal instincts represent well-organized reactions to environment, or adjustments to a shifting environment. Instincts are more complex and more pliable than reflexes. Compare, for example, the hunting instinct with the breathing reflex. The child inherits a nervous mechanism which goes off like an alarm clock

when the proper stimuli are presented. Instinct may be defined as "inborn tendencies toward specific modes of behavior."[1]

The bee and the fly have no babyhood. The neural adjustments are all established at birth. They cannot be educated because they have no period of plasticity. The pup has a few months of plasticity before the neural adjustments "set" and it becomes "hard to teach an old dog new tricks." The human infant has about twenty-four years of plasticity—the longest of all the animals—and for this reason the human being is capable of the greatest training and development.[2]

(3) *Impulses.* Impulses have been called *snubbed* instinct, or *unraveled* instinct. They are crude, uncoordinated and not well adjusted. They are the survival of instinct. Unused, they will die out and gradually disappear from the race; used, they will ripen into habits which will pass them on to a coming generation as its instinctive inheritance. Examples of impulses are reaching, walking, prattling, or, more instinctive, fear and anger.

(4) *Consciousness.* Consciousness, or awareness, appears and is related to the growth of any activity. It is a creative factor in growth. The first manifestation of consciousness is an attempt to control stimuli; crying, sucking, etc. are merely direct responses to stimuli. A per-

[1] Soares, *Biblical World,* vol. 43, p. 195, March, 1914.

[2] See Mark, *The Unfolding of Personality as the Chief Aim in Education.*

cept is simply the conscious interpretation of a stimulus in terms of related experiences.

Education sets itself the task of presenting a series of selected stimuli which will produce types of reaction which will make habitual acts which society has approved.

But the senses do not aid each other at first. The nerve centers are not ripe, not ready to function, and there is no cross reference from eye to ear, etc. The interaction of nerve centers comes after some weeks and months of experience.

As the various nerve centers ripen and the imagination develops, the problem of the proper presentation of stimuli, both objective and through imagery, becomes increasingly difficult. It cannot be deferred until the kindergarten teacher takes the responsibility. The educative process is on in the nursery years before the state furnishes a professional teacher, and the parents must become the first teachers of their children.

A child of eleven months of age will recognize pictures. What are to be the first pictures in the nursery? Long before it can talk the baby enjoys the harmony of sound. What are to be the first tunes that play upon the infant mind? By two years of age the average child has used five hundred different words. What should be the vocabulary of the home in which a human being is "picking up" a language?

Certainly the church should put its most skillful workers into that department which

touches life in its very budding, and creates both soil and atmosphere from which and in which a child of God is to be reared.

b. The Atrophy of Unused Instincts

Spalding tells of a gosling reared in a kitchen away from all water. When some months old it was taken to the water. It refused to go in and when thrown in scrambled out again. The instinct for swimming had been entirely suppressed by disuse.

In his "Principles of Psychology"[1] James shows how dogs lose their instinct for burying bones when they are brought up on a hard floor. It is said by poultry experts that the third generation of incubator chickens are chicken idiots; that is, they do not have ordinary chicken sense because the instincts of the normal chicken have been suppressed through disuse.

Just in so far as morals and religion are instinctive will they obey the laws of growth and development which govern other instincts. The first cravings for sympathy, the first feeling of reverence, etc., must not be allowed to die for lack of expression. Fear, awe, trust, wonder, curiosity, sympathy, etc., are the roots from which religion is to grow, and the religious educator must not ignore the great fact that *religious and moral growth depend upon exercise for their development.*

It were better for parents that a millstone were hanged about their necks and they were

[1] Vol. 2, p. 399.

cast into the bottom of the sea than that they should *murder a human soul* by inattention just when it is throwing out the first tendrils seeking nurture for the budding spirit.

The religious teacher seeks out all the instincts, reflexes and impulses that are essential to a well balanced Christian character, secures their development into permanent life habits and lets all undesirable instincts and impulses die through disuse.

4. The Educational Duty of the Home

The ideas most fundamental in moral and religious growth are developed in family life. Many fundamental reactions are established by the time the child enters school, and they are intensified by the home influences throughout the school life of the child. Among the items which the home life will determine are the following:

Habits of industry

Conceptions of God, duty, honor, honesty, etc.

Emotional reactions, likes and dislikes

Vocabulary, habits of speech, love of books and literary tasks

Motor reactions, posture, carriage, etc.

Habits of cleanliness and neatness

Habits of obedience, accuracy, promptness

Habits of study, depending upon conversation and occupation of the home

Standards of conduct and morals

The home should not be permitted to neglect these fundamental elements of character,

under the delusion that the church and the school can later make up the deficiency. It should be made clear that these matters cannot be determined by the school, for the school gets the child too late in its career and too few hours per day to determine these early reactions.

The church must be made to realize how hard it is to raise the morals of a people above the level of the homes in which the people are reared. The church has no more important duty than that of teaching the family how to do certain work for itself, which it now tries to delegate to others, so that the education of the family may be a like preparation and supplement to the education of the school and the church.

Dr. Irving King, in an article in *Unity,* August 30, 1906, says: "The whole problem is not that of telling children this or that, but of putting them into situations which shall demand of them certain types of action, certain responses. How to surround the child with the most healthful ideals; to call forth the best motives and crowd into the background the lower ones; how to utilize to the best advantage the power of example furnished by adults—in fine, how to furnish stimuli which will incite to desirable activity, and avoid those which will produce unfavorable action. All these must be effectively illustrated and persistently brought home to the parent, making clear to him, above all, that there is absolutely no substitute for it in effective child training."

Whatever our theories of the family may be, we must all agree with MacCunn[1] when he says: "It is not only from the family but with the family eyes that we all begin to look out upon the world. The family plants the seeds of the social virtues. For it is the substantial nurture of the affections within the home that first gives its members genuinely developed affections to carry beyond it." Dr. Starbuck in his "Psychology of Religion" has made it clear that it is to the father and mother that we must look for the "all controlling external religious influences of childhood and youth." Dr. Oppenheim in his "Development of the Child" has a chapter on "The Profession of Maternity," and Rishell in his splendid little volume on "The Child as God's Child" pleads for the establishing of the profession of parenthood. The church must deliver its message to childhood through enlightened and consecrated parents. There is no better medium through which this message can be delivered than the Cradle Roll Department of the church school, which is organized to carry into the home the two great thoughts of the beauty of childhood and the dignity and responsibility of parenthood.

5. Activities

The activities of the Cradle Roll Department center around three functions which the department must perform.

This is the most important duty of the

[1] *Making of Character*, p. 84.

Cradle Roll Department. If parents can be made to see that their baby is a child of God, and that they are servants, entrusted with a holy stewardship—partners with God in the fashioning of a human being in his image—the matters of church attendance, religious nurture, etc., will follow as a matter of course.

a. The Department Must Dignify Parenthood and Glorify Childhood

Through literature, lectures, child welfare exhibits, exhibits of the child in art, literature and music, and similar methods, parenthood may be exalted and childhood glorified.

Cradle Roll workers should seek to place on the wall of every home in which there are children a copy of the Sistine Madonna, or some other masterpiece of the mother and the child, and to give to every parent the interpretation of the masterpiece, so that it will constantly teach its great lesson to all within the home.

These great pictures may be made the subjects of lectures at parents' meetings; the story of the picture, the conception of the artist, etc., may be presented, the great anthems which tell the same story may be sung, and classics in poetry and prose voicing the same sentiment may be read or recited.

Such a program would be beautiful and dignified and still be within the comprehension of all. Miniature prints could be distributed to be taken to the homes, and all could be urged to purchase good reprints to be framed for a permanent place in the home. Frequent references to the Madonnas will reinstate the im-

pressions of its great lessons, and soon there will be an ambition in every mother's breast to raise up a son who shall be the savior of his people.

Beautiful pictures of children, and the music and literature which tend to create a love for children and an appreciation of their place in the home and in society, should be given publicity by the Cradle Roll Department. In short, it is the chief mission of the Cradle Roll Department to see that parenthood and childhood are exalted in the midst of the people. This done, all else will follow; this neglected, all else will be shallow and unfruitful.

b. The Department Must Give Needed Information

(1) Mothers should be taught how to feed and care for their babies. Literature on health and sanitation can be taken to their homes, non-technical books treating the problems of infancy can be circulated. The mothers of Cradle Roll children can be assembled for lectures on children, given by physicians, nurses and educators.

Care must be taken that no books are circulated by the Cradle Roll workers which would not be approved by the best medical and educational authorities. The church cannot afford to popularize quackery or become the agent of charlatanism.

(2) Parents may be instructed regarding the literature and games of the nursery. Librarians, story tellers, professional educators will gladly give courses of lectures in this very important field.

(3) The mother must be the child's first teacher of religion, and the Cradle Roll worker must see to it that mothers are instructed so that they can intelligently answer the questions that will be put to them by baby lips. Such a book as Hodge's "Teaching Religion to Children" would form a splendid basis for a course of lessons on this subject.

c. The Home Tied to the Church through the Baby

The baby is often the first point of contact between the church and the home. It is also true that many homes already identified with the church have their interest increased and vitalized by the activity of the Cradle Roll Department.

The following are the usual steps which are taken to identify a new home with the church.

(1) The Cradle Roll worker calls. (Has seen the announcement of the birth in the paper, learned of it from the children in the primary department, etc.)

(2) Takes with her some neighbors for the second call, at which time she delivers the Cradle Roll Certificate, signed by herself and the pastor. (Some information is here given about the pastor, his able sermons, etc.)

(3) Pastor calls, after being advised of family conditions by Cradle Roll workers.

(4) Father invited to men's class or club by neighbors.

(5) Mother joins the circle of "Mothers of Cradle Roll Children," where she forms a number of new acquaintances.

(6) Both father and mother at work in the church.

By birthday remembrances, Christmas and other special day attentions, the Cradle Roll workers keep closely in touch with the baby until the beginning of the fourth year, at which time it is the business of the department to see that the child is regularly enrolled in the Beginners' Department of the church school.

6. Meetings

Three types of meetings will be held by this department.

a. Meetings for Instruction

Meetings for instruction, lectures and class study. These meetings will be held as frequently as possible, but only when there is a program prepared which will be vital and helpful.

b. Social Meetings

Social meetings held on week days for purposes of promoting friendship among the young parents who have many common problems. The fathers as well as the mothers should be invited to these meetings.

c. Special Meetings

Special meetings held in connection with the Beginners' Department. A special program should be prepared for such occasions. This program should not be held oftener than once a quarter. Its purpose is to familiarize parents with the work of the Beginners' Department and introduce the new babies to the teacher and the class which will soon receive them into membership.

7. The Relation of Cradle Roll Children to the Church School

The Cradle Roll children are not members of the church school and no child should be permitted to attend a class in the Beginners' Department until he has been regularly promoted out of the Cradle Roll into the church school at four years of age.

The Beginners' Department is not a nursery to care for infants whose mothers wish to attend other departments of the school. Neither is it a circus inviting mothers and infants to come and be entertained each Sunday. Mothers and their babies should stay away from the Beginners' Department and give the teachers an opportunity to do a definite bit of educational work for the children of the department without interruption. It is still necessary to insist that the church school is for the training of children and not for the entertainment of old people at the expense of their babies.

Mothers who are students in other departments of the church school should ordinarily care for their own babies, but it may be necessary for the school to maintain a nursery where children under four will be cared for under the direction of the Cradle Roll Department; but the Beginners' Department must never be converted into a nursery. The children of that department have rights which should be respected.

8. The Cradle Roll Department and the Church Nursery

There should be maintained by the Cradle Roll Department a nursery in which babies may be cared for by trained workers, during all the services of the church and the church school. Babies disturbing the church services may be quietly taken to the nursery by the workers appointed for that purpose and the mothers will be able to enjoy the services feeling that the children are being cared for by competent nurses.

The nursery should not be equipped for instruction. It is a place for play and rest. It should be equipped with cots, cradles, toys, games, blocks, etc., and the simple nursery remedies for emergencies. One dollar sent to the Ohio Sanitary Block Co., Mt. Sterling, Ohio, will bring a burlap bag full of assorted blocks. Cobb and Cobb, *Busy Builder's Book,* 30 cents, Ginn & Co., Boston; Wells' *Floor Games,* $1.00, Small, Maynard & Co., Boston; and Beard & Beard, *The Little Folks' Handy Book,* *75 cents, Charles Scribner's Sons, New York, are admirable books for workers in the nursery.

9. Equipment

The Cradle Roll Department should be equipped with certificates of enrolment, birthday cards, invitations to special meetings, promotion certificates, record books, Madonnas and childhood pictures, Cradle Roll

boards, etc. The denominational publishing houses and the Sunday-school supply houses have prepared much material in this line. It is to be hoped that the quality and general character of Cradle Roll material will be speedily improved so that nothing cheap, undignified or trashy will be associated with the work of this department.

CLASSIFIED BOOK LISTS FOR CRADLE ROLL WORKERS

1. Books on Health and Care of Children Under Four Years of Age

Israels, *The Child,* Metropolitan Life Insurance Company, New York. Free. Cradle Roll workers should secure copies for distribution. Scientific yet simple and non-technical. The chapter headings are: I. The Home. II, Preparing for the Baby. III. The Baby up to One Year. IV. The Runabout Baby. V. The Child of School Age. VI. The Sick Child. VII. Emergencies.

Kerley, *Short Talks with Young Mothers,* $1.00. G. P. Putnam's Sons, New York. A very helpful book on the details of the child's feeding, clothing, bathing and airing, and what to do in an emergency.

Eghian, *The Mother's Nursery Guide,* *$1.00. G. P. Putnam's Sons, New York. This book treats in a brief but comprehensive way the care of the baby in health and sickness. The first part is devoted to the natural and artificial feeding of infants; the second, to the most important and common diseases in infancy and early childhood.

Holt, *The Care and Feeding of Children,* *75c. D. Appleton & Co., New York. This little manual is written in the form of questions and answers and has largely to do with the feeding of infants and young

children. This is a simplified edition of Dr. Holt's large work on the care and feeding of children.

MacCarthy, *Mother and Child,* **$1.25. Harper & Brothers, New York. A manual for mothers and nurses including hygiene for the prospective mother and practical directions for the care and feeding of children. Very good from the standpoint of both mother and child.

Coolidge, *The Mother's Manual,* $1.00. A. S. Barnes & Co., New York. A month by month guide. The care of the child for the first year is considered for each month, during the second and third years, for each half year, and then a chapter is given on each year from the fourth to the seventh.

Hogan, *How to Feed Children,* $1.00. J. B. Lippincott Co., Philadelphia. The purpose of this book is to offer in practical form suggestions concerning the application of the principles of dietetics to feeding in the nursery and throughout the period of childhood. The chapter on the diet of the school children will be found especially helpful to mothers.

Coolidge, *First Aid in Nursery Ailments,* *50c. Sturgis & Walton, New York. This little book is for the assistance of mothers in caring for their children when any of the simple ailments of the nursery arise; also teaches how to act in an emergency.

Griffith, *The Care of the Baby,* $1.50. W. B. Saunders, Philadelphia.

Fischer, *The Health Care of the Baby,* 75c. Funk & Wagnalls Co., New York.

Brown, *The Baby,* $1.00. Whitcomb & Barrows, Boston.

Starr, *Hygiene of the Nursery,* $1.00. P. Blakiston, Son & Co., Philadelphia.

Chance, *The Care of the Child,* $1.00. Penn Publishing Co., Philadelphia.

These books are perfectly reliable. They are non-technical and therefore within the comprehension of the average mother. One or more of

them should be in every home where there are small children.

2. Books and Chapters on the Mental Life of Children Under Four Years of Age

Kirkpatrick, *Fundamentals of Child Study,* $1.25. The Macmillan Co., New York. A discussion of instincts.

Preyer, *The Mind of the Child*—2 parts, each $1.50. D. Appleton & Co., New York.

Perez, *The First Three Years of Childhood,* *$1.50. C. W. Bardeen, Syracuse, New York.

Koons, *The Child's Religious Life,* 75c. Methodist Book Concern, New York. Certain chapters deal with religious instinct, notably chapter 2.

Compayre, *The Development of the Child in Later Infancy,* *$1.20. D. Appleton & Co., New York. Especially chapter 1 on Imitation and Curiosity.

Taylor, *The Study of the Child,* $1.25. D. Appleton & Co., New York.

Weigle, *The Pupil and the Teacher,* *50c. George H. Doran Co., New York. Chapters 2, 3, 11.

Mark, *The Unfolding of Personality as the Chief Aim in Education,* $1.00. University of Chicago Press, Chicago.

Poulsson, *Love and Law in Child Training,* $1.00. Milton Bradley Co., Springfield, Mass.

Tyler, *Growth and Education,* $1.50. Houghton, Mifflin Co., Boston. Chapter 9.

3. Books to be Read to Children Under Four Years of Age

Bigham, *Stories of Mother Goose Village,* 75c. Rand McNally & Co., Chicago.

Caldecott, *R. Caldecott's Picture Books,* each 25c. Warne & Co., New York, 16 volumes.

Crane, *Mother Hubbard,* 25c. John Lane Co., New York.

Crane, *This Little Pig,* 25c. John Lane Co., New York.

Poulsson, *Through the Farmyard Gate,* $1.25. Lothrop, Lee & Shepard Co., Boston.

Poulsson, *Father and Baby Plays,* $1.25. Century Co., New York.

Bryce (ed.), *Robert Louis Stevenson Reader,* *40c. Charles Scribner's Sons, New York.

O'Shea (ed.), *Six Nursery Classics,* 20c. D. C. Heath & Co., Boston.

Lindsay, *Mother Stories,* $1.00. Milton Bradley Co., Springfield, Mass.

Bailey & Lewis, *For the Children's Hour,* $1.50. Milton Bradley Co., Springfield, Mass.

Walker, *Lady Hollyhock and Her Friends,* $1.25. Doubleday, Page & Co., New York.

CHAPTER V

THE BEGINNERS' DEPARTMENT

1. Scope

This department includes children four and five years of age. It corresponds to the kindergarten department of the public schools.

2. The Nature of the Child in the Beginners' Department

a. The Hungry Senses and the Growing Mind

The first three years of a child's life are years of rapid physical and mental development. The normal child trebles its weight during the first year. The sensory centers in the brain ripen rapidly. The child's ears are hungry and he demands noise; his eyes are hungry and he must have color and form; his nose is hungry and he seeks the odors of the flower garden or field; and his fingers are hungry and he must touch something. He is hungering and thirsting after sense stimulation.

The little mind, fed by the sense impressions, unfolds rapidly. It organizes, classifies and tries to explain everything which plays in upon it through the senses. At a few months of age, the baby plays with images and by the end of the first year it will recognize pictures. The

An ideal room for the Beginners' Department, abundantly supplied with light and air. Homelike and attractive with its large fireplace. An ideal room for the story circle.

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vocabulary grows rapidly, and by two years of age the average child has used 500 different words, and by three years of age it is a veritable little chatterbox.[1]

The child comes into the Beginners' Department at four years of age with a stock of sense perceptions gained in the home circle and with a network of instincts and reflexes already crystallizing into habits. The raw material with which the Beginners' teacher starts her work is (1) *the background of three years of experience,* (2) *the eager, hungry senses,* and (3) *the active instincts peculiar to childhood,* such as trust, curiosity, imitation, play, fear, awe and imagination. These instincts are the roots from which religion must grow. As they ripen they take the child from a world of the senses to a world which finds its reality in the realms of faith.[2]

b. The Importance of First Impressions

The child in this department imitates *acts,* not *people.* He tries his own powers and gets delight in the doing of the thing he has seen others do. He can best be led by suggestion. In fact, as the child "picks up" a vocabulary from the home, in the same way he picks up ideas of neatness, accuracy, industry, kindness, politeness and honesty. By the same process by which a child

[1] O'Shea, *Linguistic Development and Education,* $1.25, The Macmillan Co., New York; and Major, *First Steps in Mental Growth,* $1.25, The Macmillan Co., New York, chapter 15.

[2] Teachers in this department should carefully study Weigle's *The Pupil and the Teacher,* chapter 3.

fixes *hain't* and *'tain't* in his mind, he also indelibly fixes in the sensitive tissue of the brain the standards of behavior which are found in the home. *That which is put into the first of life is put into all of life. Hain't* and *'tain't,* once in the mind, are there forever. In after years the child may memorize all the rules of English grammar, but in some unguarded moment *hain't* and *'tain't* will rise up as the carnal man of language and demand utterance, and he may well say, "When I would speak grammatically the ungrammatical is present with me."

Parents and teachers must remember that "new vases preserve the taste of the first liquor that is put into them, and that wool once colored never regains its primitive whiteness," and just so the first impression that flows into a child's soul will either mar or beautify all the images of his subsequent life. The child's mind is impregnated with everything that touches it, and it offers resistance to no impressions whether they be good or bad. The child therefore should be shielded from the ugly, the repulsive and the immoral that his first impressions may be only beautiful, attractive and pure. Weigle has properly italicized what he calls the only safe rule for this period: *"Do absolutely nothing before a child that you would not have him copy. Let nothing touch his senses that you would not have enter permanently into his life."*[1]

[1] *The Pupil and the Teacher,* p. 24.

The young child's images are concrete. His symbols differ from those of the adult. With the adult *unfermented wine* may symbolize an *uncorrupted life,* because the adult sees relationship and reasons by analogy. But the symbols of a child are not dependent upon thought relationships. The imagination is playing with concrete images, and anything which the child knows may be made to stand for any other thing which he knows regardless of its resemblances. The child's symbolism is characterized by *imagination;* the adult's symbolism is characterized by imagination *plus reason.* When the adult's symbol is presented to the child the element which reason furnishes is not apprehended. It is for this reason that object lessons based upon analogies are so ineffective. The *mouse-trap* may illustrate the *snares set for the wicked,* but the mind of the child will fail to see the analogy. The mouse-trap illustration will serve only to recall images of traps and mice.

c. The Character of the Child's Symbols

At this age the child is fancy-full, running over as it were with an activity of both body and mind. He reads into the objects about him the properties and attributes that he has discovered in himself. He attributes life and feeling to the inanimate objects about him. A doll becomes a *real* baby; a stick is a *real* horse; a chair is now a steamboat, now a trolley car and now an engine. He refers to himself as the engineer, the

d. The Flight of Childish Fancy

coachman, or the big doctor, and not by his own name. His creations are real to him and he enters into his play with as much earnestness and zest as he will ever enter into his work. The child thinks *images,* and the stories a child of this age tells are made up of fragments of stories that have been told to him. The imagination now peoples the woods with fairies, the cellar with brownies, and puts a voice in trees and stones and toys. The child invents, combines and "freely abandons himself to the caprice of his fancy." A hole in the ground becomes a great cavern, or a bear's den. The dirt from it becomes a great mountain. The cheap doll dressed in calico rags becomes a beautiful princess adorned in finest silk.

The best toys are those that leave the most chance for the imagination to be displayed. The enjoyment and the educational advantage is proportioned to the amount the imagination is exercised. The store-bought doll that can shut its eyes may be beautiful, but it is soon thrown aside for the old rag doll which is not so perfect as to leave little room for the flight of the imagination. "The true plaything is only a distaff of flax from which the soul spins a many-colored coat. It must be indefinite, capable of many transformations and able to act many parts. Only thus can it fulfil its twofold mission—to stimulate creative activity and satisfy the hunger of the soul for the ideal."[1]

[1] Blow, *Symbolic Education,* $1.50, D. Appleton & Co., New York, pp. 85-86.

During this period, before the growing reasoning powers have begun to clip the wings of fancy, many parents have objected to teaching fairy stories, myths, etc. They say, "Teach the truth; adhere strictly to facts, don't lie to the pupils." One religious denomination has gone so far as to resolve in its national convention against teaching the Santa Claus story, and the reading of fairy stories.

Teach the truth! Johnnie is playing horse. How he enjoys the rides he takes on that old stick! With what care he ties it in an imaginary stable, and when his good mother approaches he warns her to stay back or the horse will kick her!

And now hear the mother say, "Johnnie, that isn't a horse." "Why, yes it is," says Johnnie. "No, my son, do not be deceived. A horse has legs; that has none. A horse eats corn; that stick can't eat corn." How absurd! No mother talks that way. When Johnnie plays he is a bear, does any mother stop her work and earnestly try to prove to her son that he is not a bear? No, she lets him enjoy the "make believe" and never accuses herself of fostering a falsehood in his mind.

But the child knows the stick is not a horse. If it were he would not want to play with it. He enjoys the play because of the "make believe." He does not believe the chair is a coach, or that he is a coachman. He knows the truth, but enjoys the fiction. And what mother would deprive him of the joy? A fairy story is

not a *lie,* nor is it the truth. It is *greater than the truth;* it is the *ideal.* The child looks from these stories into the great truths that he will be called upon to battle for in future years. The hard-hearted man is often a man who has not had his imagination developed in childhood and consequently has not the power to put himself, by imagination, in another's place, and thereby sympathize with him. No high moral character could be expected in a man who in childhood was fed on solid, cold facts, who never felt the thrill of Christmas time and whose mind never reveled in the thousand fields of childish fancy.

3. The Nature of the Curriculum

The child must live a full life in all the world he knows. From the first he will want to do something with his environment. What he does with his environment will depend upon his previous experiences and how they have been interpreted to him.

a. The Child's Religious Response

Imagery, symbolism, a tendency to read himself into all his environment, and a natural tendency to respond to the ideal when presented in concrete personality will all have to be reckoned with in the child's religious expression. His religion must be a child's religion, but it will be a *real religion.*

The child, as the adult, must respond to the wonderful, the supernatural, in its environment. Awe, reverence, trust, love, are all natu-

ral to the Beginners' child. The child asks questions which science cannot answer. Questions of origin and destiny can only be answered by religion. The answer to the child's question must involve the ideas of *duty* and *conduct*. "What should I do about it?" as well as "What is it?" And the answer must be in terms of *personal will*. Only a personal God can give a satisfactory answer to the elemental questions of life.

When first told of God by the nurse, Helen Keller replied: "Oh! I have known him a long time, only I didn't know his name." Fairy stories, myths and legends create interest in the wonderful, unseen world. The vast expanse of sky and sea; the power of the water-fall; the beauty of the sunset; the hush of death; the mystery of birth; all tell of a bigger world, a beyond, of which this world is only a part. *Children crave to be initiated into the great secret of the unseen.* So consciousness of God comes out of the air. The experiences of life are the only proof needed. It is the heritage of the race. Likewise it is born anew with each generation. The Bible takes God for granted—*so do children.*[1]

b. Tying God to Experience

It is the business of the Beginners' Department to tie the consciousness of a personal God to the child's world of experience so that day and night, sun, moon and stars, sunrise and sunset, storm and rain,

[1] See Hodges, *The Training of Children in Religion*, chapters 1 to 5, and Tanner, *The Child*, p. 177.

trees and flowers, parents, relatives and friends will all pull the God idea into consciousness by the laws of psychic association. When you have done this you have preempted the child for God and his whole life will be lived in the presence of his God; he will live, move and have his being with God. That which enters into the first of life enters into *all* of life, and religious experiences are not exceptions to this rule.

4. The Material of the Curriculum

The curriculum of this department must concern itself with the most fundamental concepts of religion; viz., *God consciousness and God's providence.*

God consciousness must come to be a consciousness of *God the loving Father,* and this will be the theme of the first year's work. "We are so made," says Hodges, "that we are helped by being watched." Children cannot always be watched by their parents. We are also so made that we crave companionship. Religion provides the universal presence of God. This is a contribution which religion alone makes to conduct. God watches us. "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me." "Thou, God, seest me." This constant presence of God is a defense against evil and an inspiration to do good. But God is not a spy; God is a loving Father. Religion does not

c. First Year—God Consciousness

bring a system of supernal espionage; it brings comradeship with the gods.

Through pictures, story and song; through worship, service and giving the idea of the presence of a great loving Father must be ingrained in the souls of children. The child's God must be anthropomorphic. The child's God walks in the garden and talks to Adam. God dwells in heaven. He is a big man. We must see things in terms of our capacity to see them and we are forced to think in terms of our own nature. Why should not God be like us? When we come to see that *we* are not our *bodies,* we will have a God who is a spirit, also. *We are certain of ourselves.* When we think God is like us we are reasoning from the known to the *related unknown.* God is the *superlative;* man the *positive.* We are forced to think of God as a person.

Material for the First Year. The lessons for the first year must relate the child to the kind and loving heavenly Father, direct the child's natural response to the heavenly Father through songs and prayers of thanksgiving and through little deeds of kindness for the Father. The material for this year will therefore involve a threefold division, as follows:

(1) Simple nature stories showing God's love and care, for example:

Father and Mother Bird's care
Heavenly Father's care for animals
God Sends Us Rain to Help the Crops
The Gift of Day and Night

God Gives Us Beautiful Flowers

(2) Stories of children for whom God has cared, viz.:

The Story of the Baby Samuel

A Baby in a Basket Boat

The Story of the Baby Jesus

Jesus Blessing Little Children

(3) Stories showing proper response to God for his love and care, as follows:

Thanking God for Good Gifts

Thanking God for the Gift of the Christ Child

Thanking God by Giving

Thanking God in Prayer and Song

Thanking God in Loving Obedience

Thanking God by Helpfulness

d. Second Year—God's Providence

The theme for the second year is *God's providence,* or *God's protective care.* The loving heavenly Father is still the central theme of the lessons, but his care and protection are stressed, and appropriate responses in worship and service are secured.

The theme is best approached through:

Stories of parental protection

Stories of animals protecting their little ones

Stories of God's protection in nature

Stories of God's care of people

Stories of thankfulness for protection

Lessons in helpfulness

Lessons of prayer and praise and thanksgiving

The following lesson titles will suggest the rich field of nature, Bible and conduct stories available for this year's work:

A Mother's Care for Her Baby
God's Care of the Birds
God's Gift of Snow
David, the Shepherd Boy
How God Fed Elijah
Jesus Helping a Blind Man
The Sun a Helper
The Good Samaritan

5. Expressional Work for Beginners

The Beginners' children must be given opportunity to express their feelings of gratitude, love and trust. They must be taught how to pray.

a. Prayer

The teacher should assist the children in formulating prayers of their own; and they should be taught beautiful classic prayers, psalms and poems of praise. In these first little prayers the emphasis must be placed on conduct rather than things. Children should pray that they may be obedient to parents, say kind words, be helpful, etc., rather than that they may have a new sled, top, etc.

The following examples suggest the type of prayers appropriate to this period.

Morning Prayer

"Father, we thank thee for the night,
And for the pleasant morning light,
For rest and food and loving care,
And all that makes the world so fair."

—*Walker & Jenks, Songs and Games for Little Ones.*

Prayer for Care of All Things

"Loving Father, O hear our prayer!
Take into Thy loving care
All the leaves and flowers that sleep
In their white beds covered deep.
Shelter from the wintry storm
All the snowbirds—keep them warm."

—Beginners' Teacher's Text of the Syndicate Graded Course.

Family Love and Care

"For mother love and father care,
For brothers strong and sisters fair,
For love at home and care each day,
For guidance lest we go astray,
Father in heaven we thank thee."

—Primary Teacher's Text of the Syndicate Graded Course.

Prayer of Obedience

"Help us to do the things we should,
To be to others kind and good;
In all we do in work or play
To grow more loving every day."

—Walker & Jenks, Songs and Games for Little Ones.

b. Songs

Children must be taught to sing their praise. The songs must be explained just as other literature is. No silly jingles should be tolerated. The songs must have *uplift* to them. Instead of "dropping, dropping pennies," let them sing:

"Come bring your gifts of love, gifts for the many
Little ones far and wide,
Over the ocean, out on the prairie,
Close by the mountain side."

—Ferris, The Sunday Kindergarten.

After the story of "Hannah and Her Baby Samuel," or "Moses and the Basket Boat," the children can enter feelingly into such a song and prayer as:

"Father of all in heaven above,
We thank thee for thy love.
Our food, our homes and all we wear
Tell of thy loving care."
—*Hill, Song Stories for the Kindergarten.*

With the many shepherd stories the children may sing "Little Lambs so White and Fair" quoted under the "program" for this department.

c. Helpfulness

By acts of helpfulness to those in need, feeding the birds and pets, caring for baby brother, giving love and care to others, they are developing the missionary spirit which will relate them eventually to the whole world and its needs. Christmas, Thanksgiving and other special days may be made use of for special lessons in helpfulness and service to others.

The child knows little about the great world and his only missionary interest will be in terms of the children of other lands of whom he has heard in stories. For these he will bring pennies to buy the blessings he wishes to share with them.

Very little expressional work should be attempted outside the home circle, the immediate friends and the animals and pets of the home and immediate environment. Let the child live

its little world full and do not force in extraneous interests.

It need not be said that the fullest cooperation of the home is necessary if the expressional work of the child is to be made a means of religious growth.

6. Organization

The officers of this department are:

a. *Superintendent.* Under the general supervision of the Director of Religious Education, this officer is the educational head of the Beginners' Department. The following duties will fall upon this superintendent:

(1) To form the general plans for each Sunday's program, including music, prayers, order of service, etc.

(2) To be responsible for all special programs given by the department.

(3) To supervise the work of class teachers, and to insist upon each teacher's preparing a detailed outline of each lesson in harmony with the general plans of the department.[1]

(4) To plan with Cradle Roll workers for special services for Cradle Roll babies and their parents.

(5) To supervise the reading of the teachers in the department and be responsible for their professional growth.

(6) To train cadets for future vacancies in the teaching force of the department.

[1] See Danielson's *Beginners' Plan Book,* Pilgrim Press, Boston.

b. *Secretary*

c. *Pianist,* and music leaders who are in sympathy with children's music.

d. *Teachers.* There should be one class teacher for each group of six or eight children. It is essential that these teachers attend the weekly teachers' meetings of the department, and work in sympathy with the general program of the department and the school.

7. Equipment

a. Department Rooms

(1) *Kind of rooms.* If the devotional service of this department is conducted with the Primary Department, the same assembly room may be used. The highest efficiency demands separate assembly rooms for these two departments.

Classrooms should be separate from the Primary Department, but near the assembly room.

The rooms for this department should be the best the church affords, and on the first floor (never in the basement).

Rooms should be dry, full of sunshine and well ventilated.

Either a separate cloakroom for wraps or a section of the primary cloakroom.

The rooms should be beautiful, harmonious in color and restful to the children.

(2) *Furnishings of classrooms*

(a) See chapter VI for furnishings of the assembly room.

(b) *Piano.* If a piano can be secured it will be very helpful for songs and games that are suitable only for the very little children.

(c) *Kindergarten tables.* Kindergarten tables are essential for expressional work. They should be in harmony with the color scheme of the rooms and arranged around a hollow square, so that the teacher can direct the children's work more readily. Tables about 2½ feet long and 20 inches high placed end to end are more satisfactory than long ones.

(d) *Kindergarten chairs.* The chairs should harmonize in color (never red) with the tables and other furniture. They should be comfortable and suited to the child. Height 10 to 12 inches.[1] The Moulthrop chairs are recommended.[2]

(e) *Sand table for story work.* This is very necessary for illustrating stories. It should be low and near the window.

(f) *Blackboards.* These are most satisfactory when built in the wall on one side of the room. They should be low so that children can use them without effort.

(g) *Case for equipment.* Drawers and trays should be provided and all material should be labeled.

(h) *Pictures* that children love, hung low enough so they can be touched. Among those suitable are the following:

[1] See catalogue of Thomas Charles Co., Chicago.

[2] Langslow, Fowler Co., Rochester, N. Y.

The Sistine Madonna, *Raphael*
Saint Anthony of Padua, *Murillo*
The Infant Samuel, *Reynolds*
Young David Rescuing the Lamb, *Gardner*
Holy Night, *Correggio*

(i) All other furniture should harmonize with the color scheme of the room.

b. Equipment for Lesson Teaching

(a) *Pictures.*

(1) Large pictures, suitable to the seasons of the year and to stories told. They should be mounted on cardboard for use when the story is told.

(2) Small pictures for coloring and pasting.

(b) *Models and objects for illustrating lessons.* Dolls, houses, camels, shepherd's tent, rod and staff, water jar, miniature church, clay models (made by children illustrating stories). Many of these may be used in connection with sand-table work to illustrate stories.

(c) *Material for illustrating stories.* Scissors, pencils, crayolas, colored chalk, colored paper, etc.

(d) *Clay and sand.* Prepared clay may be obtained from Thomas Charles Co., Chicago, or Milton Bradley Co., Springfield, Mass., at 25c. a pound.

(e) *Cabinet collection.* This should contain seeds, leaves, nuts, wheat, corn, flowers, twigs, birds' nests, straw, fresh flowers in season, especially at Easter. The children can bring much of this material.

(f) *Permanent material for table work.*

Sticks of different lengths, blocks of various shapes, balls, etc.[1]

8. Program

The program of this department is so organized as to provide for worship, instruction and expression.

The themes and lesson stories are chosen in harmony with the seasons of the year. The fall season speaks of the abundance of a kind heavenly Father's gifts. Children are naturally glad and thankful for these and love to express their thanks in prayer and song. At the Christmas season the children have the thought of God's greatest gift in the story of the Christchild.

All through the winter season they are given stories of God's protecting care; as, the snow for winter birds, etc. In the spring comes the thought of "new life" and the many stories of the awakening flowers, trees and birds. The summer season speaks of the "fullness of life," and children learn in many ways that they may become "workers with the heavenly Father."

The following program will be suggestive:

Part I. Devotional Period

(1) Quiet Music

If the pianist will play very softly the music of the opening prayer before the children begin to sing, it will quiet them and help to teach them reverence for this service.

[1] Write for catalogue of Thomas Charles Co., or A. Flanagan Co., Chicago. See also Ferris. *The Sunday Kindergarten.*

(2) Prayer Song (sing with bowed heads)

"Father of all, in heaven above,
We thank thee for thy love,
Our food, our homes and all we wear
Tell of thy loving care."
—*Hill, Song Stories for the Kindergarten.*

(3) Greeting

May be a word from the teacher, or a song or verse by the children.

(4) Responses

Different responses may be used here. These should be simple, short and within the child's experience. The following is suggestive:

Teacher:

Oh, what can little hands do,
To please the King of heaven?

Children:

The little hands some work may try
That will some simple want supply.

All:

Such grace to mine be given.
Such grace to mine be given.
—*Ferris, The Sunday Kindergarten.*

(5) Offering (children in circle)

Talk with children about their gifts. Let children suggest things that poor children need —not always pennies—e. g.:

Miniature church
Little house (for poor)
Suitcase or Japanese house

March and sing offering song with gifts.

Offering Song

Hark! to the music calling us softly,
Come bring your gifts of love.
Bring them with singing, asking a blessing
Of the dear Lord above.

Chorus:

Cheerfully giving, joyfully giving
Out of our little store,
Lord, when we're older, we shall be happy
If we can give thee more.

Off'rings we're bringing, gifts for the many
Little ones far and wide,
Over the ocean, out on the prairie,
Close by the mountain side.

Bless us, thy children, bringing our offering,
Father in heaven, we pray,
May we be gentler, sweeter and kinder,
Pleasing thee every day.

—*Ferris, The Sunday Kindergarten.*

(6) Prayer for offering (teacher or all)

(7) Birthday service

This service should be short and simple. May not be used every Sunday.

(a) Birthday offering by a child—money or other gifts

(b) Flowers or birthday cards may be given

(c) Prayer Song

"We thank thee, heavenly Father,
For all the loving care
That thou hast given—
At home and everywhere.

For ——— years thou hast guarded him (or her)
Asleep, at work, at play.
Oh, Father, love and care for him,
On this and every day. Amen."
—*Ferris, The Sunday Kindergarten.*

(8) Informal talk with the children (circle talk)

(a) Children may give memory verses about God's care for birds, flowers, children, etc. These should be in harmony with the lesson theme.

(b) Ask children what they are thankful for. Teach children to pray. Direct these prayers.

(c) Talk with the children about God's care for the birds, flowers, etc.

(d) Closing song

This song should grow out of the theme of this period and speak of God's love, care and protection.

The following are examples of suitable songs:

THERE WAS ONCE A LITTLE BIRDIE

There was once a little birdie
Living in a forest tree;
And it sang a song one morning,
That was sweet as sweet could be.

Would you know what sang the birdie
Living in the forest tree?
Joyously it sang that morning,
"God is good, he cares for me."
—*Walker and Jenks, Songs and Games for Little Ones.*

LITTLE LAMBS SO WHITE AND FAIR

"Little lambs so white and fair
Are the shepherd's constant care,
Now he leads their tender feet
Into pastures green and sweet.

Now they listen and obey,
Following where he leads the way;
Heavenly Father, may we be
Thus obedient unto thee."

—*Walker and Jenks, Songs and Games for Little Ones.*

"We thank the heavenly Father
For sunshine and for rain,
For birds and flowers of summer time,
For autumn's golden grain.

For nuts and rosy apples,
For all things that we need—
For father and for mother dear
We give him thanks indeed."

—*Poulsson, Holiday Songs.*

(9) A march may be played while the children pass to their classrooms.

Part II. Lesson Period

(1) Talk with the children about the story that is to be told. The teacher should have the following points in mind:

(a) The general theme

(b) The purpose of the lesson story

(c) The necessity of preparing the children's minds for the story that is to be told

(d) All things that may not be understood in the story should be explained

(e) The children should always have a part in this period of preparation

(2) Quiet moment before story is told

(3) Story told

Tell the story very simply and in a natural way, but be sincere and full of the story. Make the story develop so as to carry out your purpose.

Part III. Expressional Work

This may be in the form of drawing, coloring, pasting pictures, clay work, illustrating stories in sand, with paper cutting, models, sticks, blocks, etc. Through this work the child retells the story and makes it a part of himself.

Closing prayer (given by teacher with lesson theme in mind).

9. Tests for the Beginners' Department

Do the children associate God with the common objects and duties of life?

Have they learned to talk to God in prayer, and do they know several beautiful prayers appropriate to their years?

Have they been taught to love and to sing beautiful songs, appropriate to their years?

Do they know well a large number of stories showing God's love and care?

Are they showing increasingly a tendency to control their conduct in terms of their image of the heavenly Father's will? Do they try to please papa, mamma and *God?*

Are they growing helpful, tender-hearted, considerate of others?

10. Songs for the Beginners' Department

a. *General Songs for the Kindergarten*

"The Cradle Nest," Poulsson, *Holiday Songs,* p. 66.
"The Finger Family," Riley and Gaynor, *Songs of the Child World,* No. 1, p. 7.
"Little Lambs so White and Fair," Walker and Jenks, *Songs and Games for Little People,* p. 9.
"Flying Song," Hill, *Song Stories for the Kindergarten,* p. 77.
"Cradle Roll Song," Leyda, *Carols,* p. 17.
"Offertory March," Danielson and Conant, *Songs for Little People,* p. 66.
"Bed Time," Jenks and Rust, *Song Echoes from Child Land.* p. 66.

b. *Autumn Songs*

"Good-bye to the Flowers," Walker and Jenks, *Songs and Games for Little Ones,* p. 45.
"Flowers' Lullaby," Hill, *Song Stories for the Kindergarten,* p. 23.
"Wind's Farewell," Mills and Merriman, *Nature Songs and Stories,* p. 16.

c. *Thanksgiving Songs*

"Thanks for Constant Care," Hill, *Song Stories for the Kindergarten,* p. 19.
"We Thank Thee," Poulsson, *Holiday Songs,* p. 76.
"A Song of Thanks," Poulsson, *Holiday Songs,* p. 72.
"God's Care of All Things," Hill, *Song Stories for the Kindergarten.*

d. *Christmas Songs*

"Little Child's Gift Carol," Poulsson, *Holiday Songs,* p. 86.
"Christmas Lullaby," Hill, *Song Stories for the Kindergarten,* p. 35.
"Children, Can You Truly Tell?" Walker and Jenks, *Songs and Games for Little Ones,* p. 71.
"The First Christmas," Poulsson, *Holiday Songs,* p. 93.

e. *Easter and Awakening Songs*

"The Waking Flowers," Hill, *Song Stories for the Kindergarten,* p. 38.
"God Sends His Bright Spring Sun," Chamberlin, *Child Religion in Song and Story,* p. 235.
"Lilies Sweet," Poulsson, *Holiday Songs,* p. 25.
"Easter Song," Danielson and Conant, *Songs for Little People,* p. 54.
"Awake, Says the Sunshine," Eleanor Smith, Part I, No. 13.
"Give, Said the Little Stream," Danielson and Conant, *Songs for Little People,* No. 64.

11. Pictures Appropriate for Beginners

Dignity and Impudence, *Landseer*
The Age of Innocence, *Reynolds*
The Infant Samuel, *Reynolds*
The Madonna of the Chair, *Raphael*
Brittany Sheep, *Bonheur*
The Sheepfold, *Jacque*
Feeding the Hens, *Millet*
King Charles Spaniels, *Landseer*
Piper and Nutcrackers, *Landseer*
Red Deer of Chillingham, *Landseer*

CLASSIFIED BOOK LISTS FOR THE BEGINNERS' DEPARTMENT

1. Books for Beginners' Teachers

Weigle, *The Pupil and the Teacher,* 50c. George H. Doran & Co., New York.
St. John, *Child Nature and Child Nurture,* *50c. Pilgrim Press, Boston.
Harrison, *A Study of Child Nature,* *$1.00. Chicago Kindergarten College.
Teachers' Texts of the Beginners' Graded Course, 25c. each.

Ferris, *The Sunday Kindergarten,* *$1.50. The University of Chicago Press, Chicago.

Beginners' Teachers' Manual, 75c. American Baptist Publication Society, Philadelphia.

St. John, *Stories and Story-Telling,* 50c. Pilgrim Press, Boston.

Moffat & Hidden, *The Children's Sunday Hour of Story and Song,* $2.00. American Unitarian Society, Boston.

Proudfoot, *Child's Christ Tales,* 75c. A. Flanagan Co., Chicago.

Herbst, *Tales and Customs of the Ancient Hebrews,* 35c. A. Flanagan Co., Chicago.

Cragin, *Kindergarten Stories for the Sunday School and Home,* *$1.25. George H. Doran Co., New York.

Hildreth, *Clay Modeling in the School Room,* 25c. Milton Bradley Co., Springfield, Mass.

Henderson & Palen, *What and How,* $2.00. Milton Bradley Co., Springfield, Mass.

Foster, *The Kindergarten of the Church,* 75c. Methodist Book Concern, New York.

Hill, *Song Stories for the Kindergarten,* $1.00. Clayton F. Summy Co., Chicago.

Moses, *Children's Books and Reading,* *$1.50. Mitchell Kennerley, New York.

Walker and Jenks, *Songs and Games for Little Ones,* $2.00. Oliver Ditson Co., Boston.

Poulsson, *Holiday Songs,* $2.00. Milton Bradley Co., Springfield, Mass.

2. Books for Parents of Beginners' Children

Kerr, *Care and Training of Children,* 75c. Funk & Wagnalls Co., New York.

Kerley, *Short Talks with Young Mothers,* *$1.00. G. P. Putnam's Sons, New York.

Hodges, *The Training of Children in Religion,* $1.50. D. Appleton & Co., New York.

The Child (pamphlet), free. Metropolitan Life Insurance Co., New York.

Du Bois, *The Natural Way in Moral Training,* $1.25. Fleming H. Revell Co., New York.

Worcester, *On Holy Ground,* two vols., $1.50 each. J. B. Lippincott Co., Philadelphia.

Hillyer, *Kindergarten at Home,* **$1.25. Baker & Taylor Co., New York.

Poulsson, *Father and Baby Plays,* $1.25. Century Co., New York.

3. Story Books for Mothers

Bailey & Lewis, *For the Children's Hour,* $1.50. Milton Bradley Co., Springfield, Mass.

Lindsay, *Mother Stories,* $1.00. Milton Bradley Co., Springfield, Mass.

Lindsay, *More Mother Stories,* $1.00. Milton Bradley Co., Springfield, Mass.

Poulsson, *Child Stories and Rhymes,* $1.25. Lothrop, Lee & Shepard Co., Boston.

Richards, *The Golden Windows,* $1.00. Little, Brown & Co., Boston.

Welsh, (ed.). *A Book of Nursery Rhymes* (Mother Goose Melodies), 30c. D. C. Health & Co., Boston.

O'Shea, (ed.), *Six Nursery Classics,* 20c. D. C. Heath & Co., Boston.

Murray, *Story Book Friends,* 50c. Little, Brown & Co., Boston.

Smith, *Three Little Cotton Tails,* 25c. A. Flanagan Co., Chicago.

Endicott, *Stories of the Bible,* three vols., 60c. each. Educational Publishing Co., Chicago.

Proudfoot, *Child's Christ Tales,* 75c. A. Flanagan Co., Chicago.

Herbst, *Tales and Customs of the Ancient Hebrews,* 35c. A. Flanagan Co., Chicago.

4. Books for the Home Reading of Beginners' Children

Welsh, *A Book of Nursery Rhymes,* 30c. D. C. Heath & Co., Boston.

O'Shea (ed.), *Old World Wonder Stories,* *20c. D. C. Heath & Co., Boston.

Johnson, *The Oak Tree Fairy Book,* $1.50. Little, Brown & Co., Boston.

Walker, *Lady Hollyhock and Her Friends,* $1.25. Doubleday, Page and Co., Garden City, N. Y.

Harris, *The Eugene Field Reader,* *40c. Charles Scribner's Sons, New York.

Grover, *The Sunbonnet Babies' Book,* 75c. Rand McNally & Co., Chicago.

Davis, *Nature Stories for Youngest Readers,* *40c. Educational Publication Co., Chicago.

Smith, *Three Little Cotton Tails,* 25c. A. Flanagan Co., Chicago.

Smith, *Little Bear,* 25c. A. Flanagan Co., Chicago.

Potter, *The Tale of Peter Rabbit,* 50c. Frederick Warne & Co., Boston.

Johnson, *What Did the Black Cat Do?* 75c. Dana Estes & Co., Boston.

Grover, *Art Literature Primer,* *30c. Atkinson, Mentzer & Co., Chicago.

(For books on plays and games see Chapter VI.)

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A primary class at work. Notice the table equipment, chairs, books, pictures, paste, etc.

An attractive Primary Department with abundant equipment and plenty of light.

CHAPTER VI

THE PRIMARY DEPARTMENT

1. Scope

This department includes children six, seven and eight years of age and corresponds to the first, second and third grades of the public school.

2. The Nature of the Primary Child

There is no sudden transition from the Beginners' to the Primary child. The Primary child is the Beginners' child plus a *larger world,* for the child is now in the regular primary school, with new facts to organize, plus a *budding reasoning faculty* which asks queer questions about experience, plus a *consciousness of self* which tends to express itself.

The child increases 32 per cent in weight and 13 per cent in height, from six to nine years.

a. The Physical Child

This rate of growth is less than that of the preceding three years. The death rate is decreasing and the child is developing an increased power to resist disease.[1] There is, however, a "period of fatigue" lasting six months to a year. This may be looked

[1] Burk, "Growth of Children in Height and Weight," in *American Journal of Psychology,* 1898, vol. 9, pp. 253-336.

for at about the eighth year. It is probably due to the increased burden upon the heart, the heart being relatively weak. At this age the heart is one-third the adult size and the body is relatively much larger. The little heart is taxed to its limit to pump blood through the big body, hence any additional effort soon causes exhaustion.

"The rapid physical growth indicates that a large part of the potential energy normally available for other purposes is now utilized in the building up of new tissues."[1] For these reasons there is an increased liability to disease at this age.

The child's rapidly growing body must have exercise. This it finds in play. But play is serious and absorbing to the child and not relaxing as it is to adults. The child's plasticity protects him from overwork. He cannot concentrate his attention for an extended time. There is great danger from child labor at this period. Children need plenty of wholesome exercise, but they must not be forced to overtax their strength.

b. Mental Life

(1) *Apperception.* As the child enters the primary school his world enlarges and new experiences demand explanation. Apperception, which is simply the mind's method of explaining all new things in terms of all the old things one knows, is now compelling the child to organize his rapidly growing world on the basis of his previous ex-

[1] Bagley, *Educative Process*, p. 187.

periences. The amusing mistakes of children of this period are usually simply illustrations of the workings of the law of apperception. The Primary teacher must be prepared to have all the teachings of the nursery and Beginners' Department read into all the new stories and experiences of the later period.[1]

(2) *The Transition from Fancy to Reason.* The child enters the Primary period still fancy-full, controlled by images, living in a world of fairies, brownies, myths and legends. The kindergarten has wisely suited its methods, its play, its stories, to this mental condition of the child, and instead of crushing the imagination by an attempt to force the conventional upon the fancy-ridden mind it stimulates the faculty and lets the child grow into the conventional. In his "Psychological Foundations of Education," Dr. W. T. Harris shows how the child grows from the fanciful to the real. At first the child is satisfied with a stick horse; later he demands a stick with a head to it; then he ties a rope on it for a tail; then he must have a saddle and bridle, the hobby horse, and finally he is satisfied with nothing but the real horse. The growing power to see differences, to analyze, has led him from a toy to a reality. That which began in play, ended in work. At this stage he abandons his stick horse and the teacher must abandon or change her symbols.

[1] DuBois, *The Point of Contact,* should be read by every Primary teacher who wishes a clear statement of the relation of apperception to methods of teaching.

This power to see differences, to analyze, to see causes and note results, announces to the teacher that the thinking power has begun to clip the wings of fancy and hold it down to the realms of the actual. At an earlier period the child would revel in the imagery of the cow that jumped over the moon, but now he questions the fact and observes that "*our* cow can't jump over the moon."

The period from six to ten years of age may be called a transition period in the development of the imagination. It is during this period that the thought powers gain the supremacy over fancy and hold the imagination down to the realms of truth. The transition is gradual, but as reason and judgment grow they pull in the sails of wild fantasy and the child passes into a third period of the development of the imagination. In this period the imagination is still active, but it is bounded on one side by observation and perception and on the other by judgment and reason.

By the time this third period begins, at about the tenth year, the child has mastered the mechanics of reading and is able to take up the study of geography, history and literature, which are preeminently the studies for the development of the imagination. Should the imagination now propose some plan entirely foreign to the possible, the perception and reason would present facts and arguments that would soon force the mind to abandon the plan; but should the facts and arguments show the

plan to be within the limits of possibility the mind would soon fill the vision with the material and the world would have a new invention.

Sometimes we find men who are visionary, whose imaginations are too highly developed, it seems, and the question arises, "How can we hold a flighty imagination in check?" By not exercising it? No. It will exercise itself. We cannot prevent that. We must therefore direct the exercise into the proper channels. Experience and reason are the agencies of control. If imagination becomes too flighty we should add to the general knowledge, increase perception and strengthen judgment and reason so that they will be able to cope with their wild and flighty neighbor. By cultivating the faculties which directly bear upon imagination, and, as it were, surround it by good neighbors, we can best hold the imagination in bounds.

Friends of moral and religious education must not underestimate the place of imagination in the development of the man who is to walk by faith and not by sight, for imagination is behind all faith, all sympathy, all ideals. Myths, folk lore, legends, fairy tales, dramatization, etc., which the public schools employ to develop the imagination, must not be opposed by the church as agencies fostering lying and deception. They must be encouraged as means of cultivating the mental faculty that will enable children to see the reality which transcends the senses, the truth behind the sym-

bols of the church; the faculty which will enable our children to feel as well as to think, to love mercy as well as to demand justice, "to live for those who love them and the good that they can do."

It will be clear from the foregoing that the Primary child is in the period of transition in which reason is getting control of fancy. "His thinking is still predominately of the concrete order, and his judgments, in the main, are of the practical type. It is still far too early for conceptual thought and logical reasoning, since the condensation of experience has not yet progressed to that point where symbols may effectively rid themselves of their attendant imagery."[1]

At this period the reasoning power is not sufficiently developed to make it a reliable guide to truth and conduct, but as it gradually develops it brings the child from the realms of imagery to the realms of reality. From this time on the child will be forced to deal with three things:

(a) *Images;* great *ideal truths,* bigger than facts, which will abide forever.

(b) *Facts;* the world of experience.

(c) *Mere fancy;* the unreasoned flights of fancy which, like the child's soap bubbles, go out into nothingness when struck with the simple facts of experience.

With the dawn of reason the child begins to ask for "really true" stories. He should be

[1] Bagley, *Educative Process,* p. 188.

frankly told which are stories of fact and which are stories of fancy; but he should be shown how the stories of the imagination are also in a very real sense true stories, teaching great abiding truths. This method should apply to Bible stories. There are realistic and idealistic stories in the Bible, and this should be frankly admitted if we would keep the child's confidence and respect. The Santa Claus story has value; it should be told to children, but when reason questions the *reality* of the story, the mother and the teacher are the ones to assist the *real* to be swallowed up into the *ideal.* (For further reading on this topic see St. John, *Stories and Story Telling,* pp. 16-31.)

3. The Characteristics of Primary Play

Play is the response to a stimulus in terms of the image which it suggests, and not in terms of the stimulus itself. The *stick* suggests a *horse* and when the child treats it as a horse and not as a stick he is *playing* horse.

But the young child is not conscious of his images; he does not abstract. In his play the satisfaction comes with the expression of the image. In play the *image* is the *end.* But when the reason begins to manifest itself there arises an interest to be reached in an *end* beyond the *image.* And this turns the *play* into a *game.* Top spinning is a *play;* the satisfaction is in the spinning top. Spinning a top with competition is a *game;* the interest is in the winning, in the skill displayed, and not simply in the

spinning. From eight to nine, as the child passes into the junior period, interests shift from *end* to *method*. This is the age of puzzles, technique and skill. The school must not force this interest in technique.

The transfer of interest in the present action to an interest in how it is going to come out is seen in the familiar game of "hide and seek." The younger children will run and get caught and the older ones will "watch their chance." This period of transition will take the child from *play* to *work*. Play is the response to the image for the sheer joy of the response; work is that activity which involves the adjustment of means to ends. There will be no drudgery in work if the imagination has been properly developed.

4. The Moral Significance of the Primary Period

In the child's response to images is the basis of future control. Dramatic play rehearses the child in motor control in terms of inner consciousness and images. *Self-control may be defined as one's power to control one's will in terms of one's imagery.*

The Primary period sees the child consciously projecting ends for the first time. He begins to project ends that are his very own, and he finds joy in working to realize a preconceived image. This delight in the exercise of the power of projecting ends causes him to resent the interference of his elders. This ex-

plains the cases of self-will often seen in children seven or eight years of age. The child loves to test his own strength and skill. His success is individualistic. Team play will develop later. The "self-willed" child must learn to consider the ends of others as well as his own. He must be *socialized* to prevent *selfishness*. It is the duty of home and church and school to *socialize* the child's capacity to project ends. *Impersonation* is simply the child at work projecting himself into his environment. This must be used as a tool to acquaint the child with an ideal social world to whose standards he must conform.

Work and play must be brought together through constructive work, art work, painting, weaving, etc. The child must bring the real and the ideal together by living the real and the ideal together, by having a real life glorified by the great ideals of religion. When the real life can be so idealized in conduct, life and religion will be together; religion will be life, and life will be religion.

Professor Coe says: "The unity of good character consists in holding to a social end or purpose through a period of time, and making the details of conduct all contribute to that end."[1] But it is just this ability to select a social end and hold it in mind for an extended time which the child does not have developed at this time. Commenting on the child's incapacity for sustained active attention at this

[1] *Proceedings of N. E. A.*, 1911.

time, Professor Bagley says: "If we think of morality as the subordination of momentary impulse to a remote end, we must consider the child at this time of his life as neither moral nor immoral, but rather unmoral. Since he is largely incapable of inhibiting unsocial impulses with reference to an ideal,—for he lives in a world of reals,—he must sometimes be forced to this inhibition by the incentives of pleasure and pain—using these terms in a strictly physical sense. Gradually, as the ability to hold in mind the more remote and intangible ideas comes to be developed, these primitive methods may give place to those of higher degree. The child will recognize that the unsocial impulse may profitably be sacrificed in order to gain a reward or avoid a punishment which his widening experience now reveals to him. At a still later period,—probably not until the onset of adolescence,—the abstract ideas of honor, duty, and obedience functioning in conceptual judgments, may come to dominate his conduct."[1] The foregoing discussion makes it clear that the pedagogy of the Primary period must include the following rules.

a. *Present social ends in terms of vivid concrete imagery.* Stories of real and ideal persons who lived lives of real service, and found favor with God and man, are the most powerful educational instruments.

b. *Stimulate the child's active attention to*

[1] *Educative Process,* pp. 189-190.

these ends, associating pleasure with social conduct, and pain and displeasure with non-social acts.

5. The Material of the Curriculum

The lessons in this department, as in the Beginners' Department, should be arranged in series, under related themes. Stories largely drawn from the Bible must be selected to illustrate the themes. The lessons should be modified in succeeding years to meet the needs of the growing reason and the self-asserting will, as pointed out in the discussion of the Primary child's nature.

This year's work should be devoted largely to the creation stories and other stories expressing God's power, love and care. The two preceding years introduced the child to God as a loving Father. This year must teach the child more about the loving Father,—his power, love and care, and awaken within the child responsive love, trust and obedience. In addition to stories of God's power and love, and stories of the fitting response of men to God, in worship, praise and obedience, this year's work should introduce stories showing how God can be pleased by *right conduct.* It must be remembered that this is the period when one must learn to socialize his conduct,—to live in groups. The child must have stories of how God's children have handled themselves in all sorts of situations and they should be given practice in han-

First Year

dling themselves in the same way in similar situations. It was very appropriate that the International Graded Lessons should contain such topics as:

Joseph Obeying His Father
Joseph's Unkind Brothers
Joseph's Kindness to His Brothers
How Abraham Stopped a Quarrel
Four Young Men Choosing the Right
David's Care of the Sheep
A Captive Maid Trying to Help

In teaching these lessons it must be remembered that the purpose is to *secure control through right imagery.*

The International Graded Course has announced the following aims for this year's work:

Second Year

(1) To show the ways in which children may express their love, trust and obedience.

(2) To show Jesus the Saviour, in his love and work for men.

(3) To show how the helpers of Jesus and others learn to do God's will. This third item is the one to be stressed. Children must have concrete examples of men and women who have done God's will. These examples should be brought closer home. The children should have pointed out the virtues as they are exemplified in their own lives, and in the lives of others.

The themes of the year will include stories of God's house, God's day, God's book, etc.; sto-

ries showing obedience to God's will; childhood stories of Jesus, and stories of helpers of Jesus in this and other lands. These stories should be made very concrete and real to the children.

This year's work seeks to build upon the work of the first and second years by telling:

Third Year

(1) About people who chose to do God's will.

(2) How Jesus by his life and words and wonderful works revealed the Father's love and will for us.

(3) Such stories as will make a strong appeal to the child and arouse within him a desire to choose and do that which God requires of him.

In order that these Bible stories may issue in conduct in the lives of the children the stories must be very real—the characters must not be far off, must not be other-worldly beings—they must be real flesh-and-blood men and women.

Children are interested in the marvelous and wonderful only when it relates to the here and now. This means that pictures, models, sand and clay and every conceivable method of illustration must be used to make the truth real, vital and immediate.

6. Expressional Work for the Primary Department

The expressional work for the Primary Department cannot be divorced from the work of instruction. The parents and the teachers must direct this work in connection with the

regular lesson topics. There should be no "Buds of Hope," "Sunbeams" or other separate organizations for teaching temperance, missions or any other theme. All these topics should find their proper place in connection with the regular lesson topics.

The child learns in the regular lesson that his body is the gift of God. In connection with this lesson he may be taught to care for his body as the temple of the living soul. A temperance lesson thus taught will find itself related to the whole problem of life and when so related it will be remembered.

It must be kept in mind that the great task of this period is to teach the child to project his ends in the interest of the group in terms of a great religious ideal. The home and the school constitute his world. The home group and the immediate classmates, who are also his playmates, constitute the society in which the child is to be *taught control through imagery of ideal conduct.*

a. Home Activities

The home should be a real democracy in which parents and children live a common life together. There should be comradeship, love, cooperation. Such a home offers lessons in helpfulness, forbearance, self-control. When the child comes to the age when he seeks to project his own ends at the expense of others, the home should enforce the "rule of the majority." The child should not be permitted to gratify his own wishes at the expense of others. He should be assigned

regular "chores" or tasks for which he is held responsible. These should be social tasks. He must do certain parts of the family work, carry in the wood, wash the dishes, etc. He must share in the labor and the pleasure of the group. In enforcing this rule of the home group, the parents should make use of the religious imagery which the church school is teaching. In this way the church stamps its ideals upon the home and the home in turn stamps them upon the child.

The child's prayers should be petitions for help to be kind, helpful, obedient. They should seek God's help to live with others helpfully. Stories, home readings and games should be selected with a view to socializing the child's conduct.

Parents of Primary children should assist their children with the home work assigned by the church school. The lessons and stories should be talked over together and the imagery of the lessons should be used as a basis of control in the daily life of the home.

The day school performs a great service to society in socializing conduct. The discipline of the school, the group activities, etc., are all valuable factors in establishing control in terms of the best interests of the group. The home and the church school should correlate their work with that of the day school.

b. Day School Activities

(1) *Worship.* The Primary Department should provide carefully planned services of

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worship. The prayers should be simple, beautiful petitions. The child should learn to talk with his loving heavenly Father. The songs must be beautiful, and selected to suit the lesson themes.

c. Church School Activities

The prayers and songs used in the general exercises of the department should be taught to the children at home and at the class hour. The worship period is not the time to give lessons in vocal music, or exposition of texts. The school should use in its worship only that material which has been taught elsewhere.

As samples of the beautiful poetry which may be learned by the children and used in the worship service of this department, the following selections relating to God, the Creator and wonderful Father, are given:

Can you count the stars that brightly
Twinkle in the midnight sky?
Can you count the clouds so lightly
O'er the meadows floating by?
God, the Lord, doth mark their number
With his eyes that never slumber;
He hath made them every one.

—*Selected.*

Little beam of rosy light,
Who has made you shine so bright?
Little bird with golden wing,
Who has taught you how to sing?
—*Primary Teacher's Text, First Year, Part I.*

Back of the loaf is the snowy flour,
And back of the flour is the mill,

And back of the mill is the wheat and the shower,
And the sun and the Father's will.
—*Primary Teacher's Text, First Year, Part I.*

Do you know how many children
Rise each morning blithe and gay?
Can you count the little voices,
Singing sweetly day by day?
God hears all the little voices,
In their pretty songs rejoices,
He doth love them every one.

—*Selected.*

The Silver Moon

"O moon, silver moon, you are shining so bright,
I wonder, dear moon, what you're watching tonight.
Do you watch the white clouds like ships sailing by?
Do you watch the bright stars twinkle up in the sky?
The wee sleepy babies so dimpled and small,
The red rose asleep by the gray garden wall?

O moon, silver moon, you are shining so bright,
I wonder, dear moon, what you're hearing tonight.
Do you hear the soft song that the little brook sings?
Do you hear the low rustle of fluttering wings?
The faint little chirp that the mother bird makes
When one of the baby birds startles and wakes?

O moon, silver moon, send your tenderest light,
On all the dear children who slumber tonight;
Look lovingly down from the dark midnight sky,
And steadily shine while the hours go by,
And tell of our Father who watches above,
Protecting and keeping us all with His love."
—*Primary Teacher's Text, Second Year, Part IV.*

(2) *Classroom Activity.* The lesson stories must be retold by each child. This may be done orally, in pantomime, by drawing, dramatiza-

tion, paper cutting, modeling. It is essential that the lesson get *into the muscles,* and this can be done only by the *backlash of expression.* The class must be kept small to make it possible for the teacher to direct the work of each child.

(3) *Group Benevolences and Social Life.* The child must be taught to carry out his plans as a member of a group. The little class forms a good basis for group activity. Having studied a lesson about God's care for the needy, they may be told of the needy children in their own community, and together, with the wise leadership of the teacher, they may plan to do something to relieve the need. The point to be insisted upon here is that they do it as members of a group. They may carry flowers to the sick, bring pennies to buy milk for sick babies, etc. But they are doing it as a class, not as individuals. Together they discuss the proper disposition of the class funds. It is their treasury and their service to the needy.

The class may have its little parties at which appropriate games are played. This again creates a comradeship which makes the ideals of the group the ideals of all the individuals of the group.

Through stories, pictures, models, and by the presence of Indians, Japanese, Chinese, etc., in the community they get their early ideas of God's great family in many lands. Object lessons and stories of the child life of other lands will make these people real to the Pri-

mary children and they can thus have their sympathies aroused by learning that these children do not enjoy blessings which the members of the class enjoy. Their response is real missions.

The child's interest in foreign missions must not be forced. His world is the home and school, playmates, pets, acquaintances. It is important that he live a life which fills this world full.

7. Organization

This department will be organized with the following officers:

a. *Superintendent.* The duties outlined in chapter V for the superintendent of the Beginners' Department will all apply to this officer. In planning the work of this department the superintendent will get much help from Miss Thomas' "Primary Lesson Detail." With this concrete pattern each superintendent should build an individual plan book suited to local conditions.

b. *Secretary*

c. *Music leaders,* who are in sympathy with the ideals of the department.

d. *Class Teachers.* Classes should be small, six or eight children being enough for one teacher. The class teachers will be in charge of much of the expressional work, and it will be impossible for this to be done in larger groups.

Primary teachers should prepare a detailed

plan book for each class lesson and also for each expressional period. Frequent conferences with the superintendent and teachers of the department are absolutely essential for efficient work.

8. Equipment

a. *Department Rooms*

(1) Kind of rooms

If possible have an assembly room with rooms for each class adjoining, i. e., first, second and third grades; separate from other departments, and on the first floor; full of sunshine, light from side and back.

A cloakroom should be provided for children's wraps. These should always be removed.

Have the rooms beautiful and harmonious in color. Colors should be soft and restful.

(2) Furnishings of rooms

There should be sufficient furniture in the assembly room and class rooms to make it unnecessary to move the furniture from room to room during the session of the school.

(a) *Kindergarten tables and chairs.* Avoid *red* chairs. The Moulthrop chair is most satisfactory.[1]

Height of tables, 22 to 27 inches.

Height of chairs, 11 to 14 inches.

(b) *Piano*

(c) *Teacher's desk*

(d) *Sand trays* may be used for story work.

[1] Langslow, Fowler Co., Rochester, N. Y.

These should be zinc-lined and placed on top of tables.

(e) *Blackboard.* This should be built in the front walls of the room and should be low enough so the children can reach it.

(f) *Case for equipment.* Have drawers and trays and label all material.

(g) *Furniture* should be in harmony with the color scheme of the rooms.

(h) *Rug,* in harmony with the color scheme of the room.

(i) *Pictures,* hung low enough to be touched by the children.

Among those suitable are the following:

The Sistine Madonna, *Raphael*
The Good Shepherd, *Plockhorst*
The Madonna of the Chair, *Raphael*
The Divine Shepherd, *Murillo*
Christ Blessing Little Children, *Plockhorst*
Detail Head of the Boy Christ, *Hofmann*

b. *Equipment for Lesson Teaching.*

(1) *Pictures*

(a) Large pictures mounted for class use.

(b) Small pictures for illustrating stories in note books.

(2) *Models and objects for illustrating lessons.* Sheep-fold, tents, ram's horn, mill, scroll, camels, water jars, wells, oriental houses, missionary object material, dolls, etc. (These may be secured from Wm. H. Dietz & Co., Chicago, Ill., or from any denominational publishing house.)

(3) *Primary books.* Bible stories, music, art, handwork, etc.[1]

(4) *Equipment for illustrating stories.* Scissors, paper for cutting, pencils, drawing paper, paints, colored paper, paste, etc.[2]

(5) *Clay and sand* may be secured from Thomas Charles Co., Chicago, or A. Flanagan Co., Chicago.

(6) *Cabinet collection.* Material for illustrating stories. The children can bring much of this material from their homes.

9. Program

As in the Beginners' Department, the program of exercises is so constructed as to provide for instruction, expression and worship. It is important that the home cooperate with the teachers by giving opportunity for the restatement of the lesson at home and by directing the religious impulse in expressions suitable to the child's needs. Here again the graded lessons should provide detailed directions to parents.

The following is a suggested program for Christmas. The songs, prayers, story and handwork are planned to harmonize with the Christmas theme. Special programs may be worked out for Thanksgiving and Easter, following the same general plan. The general

[1] See lists, at the close of this chapter.

[2] See catalogue of Thomas Charles Co., Chicago; or Milton Bradley Co., Springfield, Mass.

outline will apply to the regular Sunday sessions of the school.

Part I. Devotional Period

(1) Quiet Music

This should be beautiful and quiet, instrumental music creating an atmosphere of devotion.

(2) Prayer Song

"For the new morning with its light,
For rest and shelter of the night,
We thank the heavenly Father.
For health and food, for love and friends,
For everything his goodness sends,
We thank the heavenly Father."

—*Selected.*

(3) Greeting

Just a word from teacher or children.

(4) Opening song and response

"The Lord is in his holy temple,
The Lord is in his holy temple,
Let all the earth keep silence,
Let all the earth keep silence before him.
Keep silence, keep silence before him."

—*Selected.*

Response

"This is the day the Lord has made,
We will rejoice and be glad in it."

(5) Song

"For Jesus born a little child,
We thank our heavenly Father;
For Jesus loving, kind and mild,
We thank our heavenly Father;
For Jesus Christ, the children's Friend,
Who in our hearts his love doth send,

For Christ who helps us to the end,
We thank our heavenly Father."
(For music see *Sunday Songs for Little Singers.*)

(6) A talk with the children about the Christmas gifts

(a) First, talk with the children about the heavenly Father's many gifts. Recall Thanksgiving stories. Why are we all so happy now? God's greatest gift.

(b) Children have many little gifts made to be given to the poor or sick, and perhaps children of other lands. Others have today brought dolls, story books, pictures, etc. Some have saved pennies to give.

(c) Plan together how and when to send these.

(d) Let children tell God how glad they are. Teacher directs little prayers.

(7) Children in circle for offering

All to march and leave offering (any of the above), singing as they march:

LITTLE CHILD'S GIFT CAROL

"Happy, happy Christmas! Let our voices chime,
Long ago was Jesus born, at this blessed time,
Happy, happy Christmas, therefore do we sing,
As our little gifts of love to our friends we bring."
—*Poulsson, Holiday Songs.*

(8) Prayer for offering (given by teacher). Children may stand back of chairs with heads bowed and arms folded or they may kneel at chairs.

Part II. Story Period

(1) Talk with children a little while about the Bible story of the birth of Christ that you are going to tell. Let them ask questions or talk. Have the Bible and show them where the story is told.

(2) Quiet moment.

(3) Story told.

Tell the story in a very simple way, quoting parts from St. Luke. See Beginners' and Primary Graded Course for story; also "Child Religion in Song and Story" and good books on Bible stories. Read Bible story very carefully. Show picture of the "Holy Night" or the "Sistine Madonna" as story is told. It is always best just to tell the story of the birth at this time and leave the story of the wise men until after Christmas.

Part III. Expressional Period

In a very short time the children may paste a little picture of the Sistine Madonna or the Holy Night on a plain piece of cardboard or in a little folder and tie it with red or green ribbon. A little spray of holly may be pasted on or colored by the children. This makes a little gift to be taken home to mother and also helps the child to remember the story.

Dismiss with an appropriate closing prayer by the teacher.

10. Tests for the Primary Department

Are the Primary children showing an increasing interest in the welfare of others?

Have the children been taught the great Bible stories showing the heavenly Father's love, and have they related these stories till they are a part of their very nature?

Have the Primary children learned to love God's book, God's day, and God's house, and is this love shown by their habitual behavior in church and their regard for the Lord's Day?

Are parents being urged to help their children with their lessons for the church school, and do they revive and restate the lessons so that the conduct of the week is determined by the vivid imagery of the weekly lessons?

Do the Primary teachers see that the Bible lessons are worked over into appropriate responses, by supervising handwork, and by social and benevolent responses suitable to Primary grades?

What games do the children play? What books have they read? Check the books listed in this chapter that are in the homes in your community.

What books have the Primary teachers read during the past year? Check the books for teachers listed in this chapter which are in your teachers' library.

Compare the notebooks of the third-year pupils with those of the first-year pupils. Do they show progress?

Have the parents of the Primary children been called together frequently for frank discussions regarding the purpose of the lessons in the Primary grades? Have they been instructed regarding expressional work at home, and have they been advised what books parents should buy to aid them in rearing young children?

In short, has God's will been made so concrete that its vivid imagery leads the child to do God's will? Is conduct socialized in terms of good will?

11. Songs for the Primary Grades

a. *Devotional and Offering Songs*

"Thanks for the Daily Blessings," Hill, *Song Stories for the Kindergarten,* p. 3.

"A Morning Thanksgiving," Poulsson, *Holiday Songs,* p. 73.

"Thanks for Constant Care," Hill, *Song Stories for the Kindergarten,* p. 19.

"Morning Hymn," Mills and Merriman, *Nature Songs and* Stories, p. 70.

"A Song of Thanks," Poulsson, *Holiday Songs,* p. 72.

"Morning Hymn," Walker and Jenks, *Songs and Games for Little Ones,* p. 7.

"Offering Song," Ferris, *The Sunday Kindergarten.*

"Little Child's Gift Carol," Poulsson, *Holiday Songs,* p. 86.

"Father in Heaven," Danielson and Conant, *Songs for Little People.*

b. *Songs Suitable for Primary Lessons*

"God's Love," Hill, *Song Stories for the Kindergarten,* p. 72.

"God's Work," Hill, *Song Stories for the Kindergarten,* p. 71.
"God, Make My Life a Little Light," Walker and Jenks, *Songs and Games for Little Ones,* p. 13.
"Jesus, Friend of Little Children," Danielson & Conant, *Songs for Little People,* p. 25.
"Little Lamb, Who Made Thee?" Danielson & Conant, *Songs for Little People,* p. 8.
"Blessings on Effort," Hill, *Song Stories for the Kindergarten,* p. 26.

c. *Autumn Songs*

"Where Do All the Daisies Go?" Walker and Jenks, *Songs and Games for Little Ones,* p. 47.
"Nature's Good Night," Hill, *Song Stories for the Kindergarten,* p. 22.
"Come, Little Leaves," Walker and Jenks, *Songs and Games for Little Ones,* p. 44.
"Autumn," Mills & Merriman, *Nature Songs and Stories,* p. 14.
"Goodbye to Summer," Eleanor Smith. No. 18.

d. *Thanksgiving Songs*

"Thanksgiving Song," Hill, *Song Stories for the Sunday School,* p. 27.
"Harvest Song," Danielson & Conant, *Songs for Little People.*
"Can a Little Child Like Me?" Walker and Jenks, *Songs and Games for Little Ones,* p. 8.
"We Thank Thee," Poulsson, *Holiday Songs,* p. 76.
"Thanksgiving Day," Poulsson, *Holiday Songs,* p. 77.
"A Song of Thanks," Poulsson, *Holiday Songs,* p. 72.
"We Plough the Fields, Chamberlin, *Child Religion in Song and Story,* (Walks with Jesus) p. 222.

e. *Christmas Songs*

"Little Child's Gift Carol," Poulsson, *Holiday Songs,* p. 86.

"The First Christmas," Poulsson, *Holiday Songs,* p. 93.
"Shine Out, O Blessed Star," Walker and Jenks, *Songs and Games for Little Ones,* p. 63.
"Children, Can You Truly Tell?" Walker and Jenks, *Songs and Games for Little Ones,* p. 71.
"Christmas Manger Hymn," Danielson & Conant, *Songs for Little People,* p. 35.
"Ring, Merry Christmas Bells," Jenks & Rust, *Song Echoes from Child Land,* p. 68.
"Christmas Night," Hill, *Song Stories for the Kindergarten,* p. 33.
"In Another Land and Time," Eleanor Smith, Part I.
"The Blessed Star," Conant, *Songs for Little Children.*
"While Stars of Christmas Shine," Poulsson, *Holiday Songs,* p. 95.
"The First Christmas Song," Poulsson, *Holiday Songs,* p. 96.

f. *Easter and Awakening Songs*

"Awake! Awake!" Poulsson, *Holiday Songs,* p. 29.
"Easter Morning," Poulsson, *Holiday Songs,* p. 26.
"The Waking Flowers," Hill, *Song Stories for the Sunday School,* p. 38.
"God Sends His Bright Spring Sun," Chamberlin, *Child Religion in Song and Story,* p. 235.
"Lilies Sweet," Poulsson, *Holiday Songs,* p. 25.
"At Easter Time," Walker and Jenks, *Songs and Games for Little Ones,* p. 20.
"The Spring of the Year," Mills & Merriman, *Nature Songs and Stories,* p. 47.
"Easter Song," Danielson & Conant, *"Songs for Little* People, p. 54.
"Waiting to Grow," Sheet Music.
"In the Snowing and the Blowing," Smith, *Kindergarten Songs.*
"Easter Song," Eleanor Smith, Part I, No. 14.
"Easter Song," Gaynor, *Songs for the Child World,* No. 28.

"Awake, Says the Sunshine," Eleanor Smith, Part I, No. 13.
"Give, Said the Little Stream," Danielson & Conant, *Songs for Little People,* No. 64.

12. Pictures Suitable for the Primary Grades

First Grade

Baby Stuart, *Van Dyck*
The First Step, *Millet*
The Knitting Lesson, *Millet*
Can't You Talk? *Holmes*
The Flight Into Egypt, *Van Dyck*
The Nativity, *Hofmann*
The Arrival of the Shepherds, *Lerolle*
Saved, *Landseer*
The Sistine Madonna, *Raphael*
Interior of a Cottage, *Israels*

Second Grade

A Helping Hand, *Renouf*
Milking Time, *Dupre*
The Children of the Shell, *Murillo*
Shoeing the Horse, *Landseer*
The Madonna of the Chair, *Raphael*
The Sower, *Millet*
Holy Night, *Correggio*
Embarkation of the Pilgrims, *Weir*
Girl with Cat, *Hoecker*

Third Year

The Song of the Lark, *Breton*
Pilgrims Going to Church, *Boughton*
The Finding of Moses, *Delaroche*
Lions at Home, *Rosa Bonheur*
Dignity and Impudence, *Landseer*
The Angelus, *Millet*
St. Anthony of Padua, *Murillo*

Feeding Her Birds, *Millet*
A Distinguished Member of the Humane Society, *Landseer*
The Knitting Shepherdess, *Millet*

CLASSIFIED BOOK LISTS FOR THE PRIMARY DEPARTMENT

1. Books for Primary Teachers

Weigle, *The Pupil and the Teacher,* 50c., George H. Doran Co., New York.
DuBois, *The Natural Way,* $1.25. Fleming H. Revell Co., New York.
James, *Talks to Teachers on Psychology,* $1.50. Henry Holt and Co., New York.
DuBois, *The Point of Contact in Teaching,* *75c. Dodd, Mead & Co., New York.
Teacher's Texts of the Primary Graded Course, 25c. each, any denominational publishing house.
Chamberlin and Kern, *Child Religion in Song and Story,* *$1.25. The University of Chicago Press, Chicago.
Thomas, *Primary Lesson Detail,* 60c. Pilgrim Press, Boston.
Bryant, *How to Tell Stories to Children,* *$1.00. Houghton, Mifflin Co., Boston.
Primary Teachers' Manual, $1.00. American Baptist Publishing Society, Philadelphia.
Wyche, *Some Great Stories and How to Tell Them,* $1.00. Newson & Co., New York.
Houghton, *Telling Bible Stories,* $1.25. Charles Scribner's Sons, New York.
Worcester, *On Holy Ground,* two vols., *$1.50 each. J. B. Lippincott & Co., Philadelphia.
Goodridge, *With Scissors and Paste,* 25c. A. Flanagan Co., Chicago.
George, *Primary Plan Books,* 25c. each. A. Flanagan Co., Chicago.
Stuart, *Story of the Masterpieces,* *$1.00. Methodist Book Concern, New York.

Everyland Magazine, 50c. a year, Everyland Publishing Co., New York.

Primary Teacher's Text, Second Year, Part III (for missions), 25c., any denominational publishing house.

Danielson & Conant, *Songs for Little People,* *60c. Pilgrim Press, Boston.

Scantlebury, *Homes of the World's Babies,* 50c. A. Flanagan Co., Chicago.

Poulsson, *Holiday Songs,* $2.00. Milton Bradley Co., Springfield, Mass.

Jenks & Rust, *Song Echoes from Childland,* $2.00. Oliver Ditson Co., Chicago.

2. Books for Parents of Primary Children

Shearer, *The Management and Training of Children,* *$1.50. The Macmillan Co., New York.

Harrison, *A Study of Child Nature,* *$1.00. Chicago Kindergarten College.

Coolidge, *First Aid in Nursery Ailments,* 50c. Sturgis and Walton Co., New York.

Talmey, *Genesis,* *$1.50. Practitioners' Publishing Co., Chicago.

St. John, *Child Nature and Child Nurture,* 50c. The Pilgrim Press, Boston.

Hodges, *The Training of Children in Religion,* $1.50. D. Appleton & Co., New York.

Rishell, *The Child as God's Child,* 75c. Methodist Book Concern, New York.

Key, *The Century of the Child,* $1.50. G. P. Putnam's Sons, New York.

Kerr, *Care and Training of Children,* 75c. Funk & Wagnalls Co., New York.

Proudfoot, *A Mother's Ideals,* $1.00. A. Flanagan Co., Chicago.

Teeth, Tonsils and Adenoids (pamphlet), free, Metropolitan Life Insurance Co., New York.

3. Books on Industrial Work, Plays and Games for the Primary Grades

Baroness Von Palm, *Rainy Day Pastimes for Children,* $1.00. Dana, Estes & Co., Boston.

Henderson & Palen, *What and How?* $2.00. Milton Bradley Co., Springfield, Mass.

Goodwin, *Goodwin's Course in Sewing,* Books I and II, 50c. and 60c. Frank D. Beattys & Co., New York.

Poulsson, *Through the Farmyard Gate,* $1.25. Lothrop, Lee & Shepard Co., Boston.

Walker, *Lady Hollyhock and Her Friends,* $1.25. Doubleday, Page & Co., New York.

Colson & Chittenden, *The Child Housekeeper,* $1.00. A. S. Barnes & Co., New York.

Johnson, *When Mother Lets Us Cook,* *75c. Moffat, Yard & Co., New York.

Smith, *Games and Plays for Children,* 50c. A. Flanagan Co., Chicago.

Newton, *Graded Games and Rhythmic Exercises,* $1.25. A. S. Barnes Co., New York.

White, *The Book of Children's Parties,* $1.00. Century Co., New York.

Parsons, *Plays and Games for Indoor and Out,* *$1.50. A. S. Barnes & Co., New York.

Syrett, *Six Fairy Plays for Children,* *$1.00. John Lane Co., New York.

Canfield, *What Shall We Do Now?* $1.50. Frederick A. Stokes Co., New York.

Johnston & Barnum, *A Book of Plays for Little Actors,* *30c. American Book Co., New York.

Poulsson, *Father and Baby Plays,* $1.25. The Century Co., New York.

Yale, *When Mother Lets Us Give a Party,* *75c. Moffat, Yard & Co., New York.

Johnson, *When Mother Lets Us Help,* *75c. Moffat, Yard & Co., New York.

St. Nicholas Book of Plays and Operettas, $1.00. Century Co., New York.

4. Books for Home Reading of Primary Children

Jacobs, *English Fairy Tales,* $1.25. G. P. Putnam's Sons, New York.

Poulsson, *Child Stories and Rhymes,* $1.25. Lothrop, Lee and Shepard Co., Boston.

Beckwith, *In Mythland,* 2 vols., each *40c. Educational Publishing Co., Chicago.

Poulsson, *Through the Farmyard Gate,* $1.25. Lothrop, Lee & Shepard, Boston.

Headland, *Chinese Mother Goose Rhymes,* *$1.00. Fleming H. Revell Co., New York.

Grover, *The Folk-Lore Readers,* *30c. and 40c. Atkinson, Mentzer & Co., Chicago.

Fairbanks, *Home Geography for Primary Grades,* *60c. Educational Publishing Co., Chicago.

Atwater, *Stories from the Poets,* *25c. Silver, Burdett & Co., New York.

Lang, *Bee Martin,* 30c. A. Flanagan Co., Chicago.

Nelson, *First and Second Science Readers,* 25c. and 30c. A. Flanagan Co., Chicago.

Smith, *The Tale of Bunny Cotton-Tail,* 25c. A. Flanagan Co., Chicago.

Walker, *Tales Come True,* *$1.25. Doubleday, Page & Co., Garden City, N. Y.

Grover, *Art Literature Readers,* 30c., 40c. and 50c. Atkinson, Mentzer & Co., Chicago.

Muller, *Little People of the Snow,* 35c. A. Flanagan Co., Chicago.

Carroll, *Around the World,* Books I and II, 36c. and 42c. Silver, Burdett & Co., New York.

Monteith, *Some Useful Animals; and What They Do for Us,* 50c. American Book Co., New York.

5. Missionary Books for Primary Children

Little Journey Series, 50c. each. A. Flanagan Co., Chicago.

Our Little Cousin Series, 60c. each. Page Co., Boston.

Andrews, *Seven Little Sisters,* *60c. Ginn & Co., Boston.

Muller, *Little People of the Snow,* 35c. A. Flanagan Co., Chicago.

Smith, *Little Eskimo,* 30c. A. Flanagan Co., Chicago.

Muller, *Little People of Japan,* 40c. A. Flanagan Co., Chicago.

Humphrey and Chaplin, *Little Folks of Other Lands,* 60c. Lothrop, Lee & Shepard Co., Boston.

Young, *Children of Arabia,* 60c. Fleming H. Revell Co., New York.

Primary Education, a monthly magazine, Boston. Series of Lessons on Child Life of Other Lands, 1914-15.

Ayrton, *Child Life in Japan,* *20c. D. C. Heath & Co., Boston.

Hall, *Children at Play in Many Lands,* 75c. Missionary Education Movement, New York.

CHAPTER VII

THE JUNIOR DEPARTMENT

1. Scope

This department includes children nine, ten, eleven and twelve years of age. It corresponds to the fourth, fifth, sixth and seventh grades of the public school.

2. The Nature of the Junior Child

This is a period of great motor activity. It is almost a resting period as far as growth is concerned. The child's energy seems to be going into activity instead of body building. This might well be called the *wiggling period.* Weigle finds that during the three years from nine to twelve, boys increase in weight 29 per cent. and in height less than 11 per cent.; girls increase in weight 37 per cent. and in height 13 per cent. In both sexes it is a time of good health and boundless activity.

a. Physical

Many new brain cells are ripening during this period. The mind is as active as the body, and demands food and exercise. This is preeminently the period of verbal and mechanical memory. At this time certain types of habits can be more easily

b. Mental

A group of boys in the Junior Department. With this separate classroom supplied with wide-arm chairs and other school equipment it is possible to do as effective work as in the ordinary schoolroom.

An ideal room for Junior boys and girls. These two rooms have each separate entrances from a hall, but are also capable of being thrown together by means of folding doors. During the week they serve as club-rooms for the boys and girls respectively, thus linking the instruction of the Sunday school with the week-day activities.

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formed than at any later period. It is therefore the "drill" period, during which the educator rehearses the child in knowledge which should become mechanical and automatic. Language forms, the mechanics of reading and writing, mathematical tables, spelling, etc., are best learned now. The child hungers for verbal expression, which leads him to manufacture "pig" Latin and other secret codes if he is not kept busy with other language forms.

During this period, the child develops a *desire to read* which has not manifested itself in so pronounced a manner earlier. Good literature will be devoured ravenously; so will bad literature. It is of the utmost importance that the best literature be provided.

This period opens with the *collecting instinct* at its height. It should be cultivated. Let the child collect stamps, stones, postcards, etc. Let him begin a savings bank account, start his own little library, begin to furnish his own room with things that are his very own, and through these interests you may tie the child up to larger and better interests and make sure that when old he will not be a "rolling stone that never gathers moss."

During the Primary period the child tended to project his own ends regardless of the interests of others, and it was the problem of that period to socialize the child to prevent selfishness. In the latter part of the Junior period the *social instinct begins to ripen* and the child manifests a marked interest in group games

and team play. And along with this interest in the group there arises what Kirkpatrick calls the *idealistic type of imitation.* This form of imitation is seen as early as the third year, but it does not come to its fruitage till the Junior period. In the earlier periods the child imitated *acts of persons;* he now imitates *qualities* which he finds in persons, and these qualities are united in the idealized man, the *hero.*

From the foregoing physical and mental characteristics of the Junior child there are at least five facts which religious education must recognize:

(1) *The Junior child is controlled by ideals.* While the reasoning power has clipped the wings of fancy and developed a love for real things that can be seen and handled, the constructive imagination is already at work throwing up ideals into which the young inventor is trying to build the brick and mortar that something new may be created. He ceases to imitate real persons and builds up ideals or heroes to whom he shows the greatest loyalty. These *qualities* of greatness which unite in his hero may be attached to a real man, or a real boy—his father, teacher, captain of his baseball team—but the loyalty is not shown to the real person. It is the ideal person that is worshiped. The "gang" or class with whom he associates is determined by the ideal, not the ideal by the "gang." The church must assist in the formation of these ideals by bringing before the child the lives of God's noblemen of all

ages. The home can standardize types of conduct which will determine the nature of the child's ideal. To history and biography must be added the actual living with godly men and women. Parents must become the companions of their children and they must bring them into the presence of great religious personalities that their example may kindle in the young minds the religious impulse. *This is an age when children need a maximum of adult companionship.*

(2) *The verbal memory is at its best.* The Junior period should be a drill period. Much that is mechanical about religious education should be learned at this time. The books of the Bible, biblical geography, etc., should be taught during this period. The great church hymns, memory chapters, prayers, etc., must be made a part of the child's mental furnishings. Children should not be permitted to memorize cheap, doggerel poetry, or to sing light, trashy music.

The ceremony and ritual of the church service can best be learned now. The church-going habit and the habit of regular contributions to the church work can also be best acquired now.

(3) *The Junior child is naturally obedient to authority.* The social instinct which drives the child into the group or gang, also forces upon him the necessity of organization and a recognition of the necessity of obedience to authority. The Junior child wants to play the game

according to the rules. He does not ask to make the law; he is content to obey it. The study of biblical characters who were obedient to God's laws will fit admirably into this period. Those who deal with Junior children must not tolerate disorder or disobedience if they would retain the confidence and respect of the children.

(4) *The Junior child is a hero worshiper, but not consciously so.* He admires leadership, achievement, etc. Great lives must be presented in terms of what they have done for society, what they have achieved—but not as *heroes.* In all cases the test of greatness must be the *social purpose involved.* Children must be told how men acted under all sorts of circumstances and allowed to see that God's approval rested only on the deeds that were good for the whole of society. The children must have their own acts tested. Those acts that are non-social must be stigmatized; and those that are social must be approved. Virtue is an attitude of good will toward society, and a child who is to become a virtuous member of society must be taught to test his conduct by its effect upon others. When once this attitude of mind is created, the child will react virtuously under all circumstances. Great lives must not be used to illustrate abstract virtues, such as courage, honesty, etc. They must be used to show how men have used their talents and energies to benefit their fellow beings. The Junior teacher must see that the hero is not a *brave man,* a

courageous man, etc., but a *good* man, and goodness must mean all that is involved in all the other virtues; viz., *an attitude of good will toward society.*

(5) *Religious training must go along with religious instruction.* In this department as in all others, the expressional work must not be divorced from that of instruction.

3. The First Period of Doubt

If the earlier teaching has not been well done there is apt to come in this period a conflict between authority and experience. Authority will lose its power when it conflicts with experience. The conflict will be between what they have been told about God, and the ideas of goodness and justice that have been growing up within them. This is the child's first attempt to harmonize theology and experience.

Along with this tendency to doubt when experience crosses authority, there is the necessity of belief presented by reason which is now asking for a "first cause." A natural child, at this age, left to himself would create a personal God as the first great cause. This may be called the spontaneous origin of religion in the race. True, the child's conception of religion will undergo the same overhauling that his Santa Claus story must undergo, to meet the demands of a growing reason and an increased cumulation of experience, but instead of doubt resulting, if the teaching is sane and wise, the

widening horizon will take in more and more of the glory of God and the majesty of his power.[1]

4. Conversion

If the child has passed through the various grades from the Beginners' class to the close of the Junior period, with the nurture of a Christian home, it is natural that he would wish to join the church near the close of the Junior period. A conversion of this kind is not attended by struggle, and a sense of guilt; there is only a sense of inadequacy and incompleteness which is satisfied with the personal acceptance of the fuller life which the church offers. The larger number of conversions do not come until a later period, but those that come at this time as a result of Christian nurture are perfectly normal.

5. The Material of the Curriculum

The material of the Junior curriculum should comprise:

a. Biographical study of the Bible. The characters should be taken up chronologically, so that the Bible history will unfold in terms of its great personalities.

b. The study of the Bible as a book. This will involve mechanical drill. Its purpose is to make the Bible a tool which can readily be used in future years.

[1] For further reading on this problem see Pratt, *Psychology of Religious Belief*, chapters 7 and 8, and Weigle, *The Pupil and the Teacher*, chapter 7.

c. Memorizing great psalms and great memory chapters.

d. Memorizing of church hymns and instruction in the meaning of hymns. This will include a study of the masterpieces of religious art, with biographies of the artists.

6. Cultivating the Church-Going Habit

It is highly desirable that the children of this age acquire the church-going habit. It is a matter of common knowledge that children who do not acquire the church-going habit while still in the church school usually join the ranks of the non-church-goers. It is evident that the Junior period is the time to establish a vital connection between the church school and the church.

Junior congregations, children's sermons, Go-to-Church Bands, combined services, etc., have sprung into existence as devices for cementing the school to the church. In England there are Worshiping Children's Leagues organized for the same purpose.

This is not an organization with officers, but is simply a device for registering the church attendance of children. The following are the essential points in this plan:

a. Go-to-Church Bands

(1) The regular church service for adults is unmodified.

(2) Cards are given to the children of the congregation to be presented to the ushers at the regular church services. The ushers punch these cards at each service attended. At the

end of each quarter the cards are taken up and a record made of attendance and absence.

(3) Children having attended eighty per cent of the services of the quarter are called before the congregation and rewarded for their efforts, a Bible or some good book being presented to each.

Sometimes the children are asked to hand to their Sunday-school teachers on the following Sunday slips upon which they have written the Sunday morning text or some thoughts they have gleaned from the morning sermon. These are handed to the pastor each week.

This plan has been used with some success by the Church of the Covenant, New York City. This church has also extended the plan to apply to adults, thus increasing the church attendance during the dull summer season.

At best this plan is but a device. The incentive is apt to become the end instead of the means, the attendance being for the credit or the prize, rather than for the purpose of worship. It would be better to add church attendance to the pupil's record in the church school and relieve the church service of this clerical and disciplinary work.

b. Junior Congregation

A Junior Congregation is a miniature church which duplicates the organization of the adult church. There are juvenile elders and deacons. They play church, aping the adult services. Board meetings are held, reports read, discussed and approved; officers are elected, and all phases of the adult

organization are carried out in miniature. They have their own church service, paralleling the services of the adult congregation. Some deacon preaches them a short sermon and the sacrament is administered by deacons from the regular congregation. Friends of this plan believe that the junior service can be adapted to the spiritual needs of children, and furnish real culture of the souls of little worshipers and at the same time familiarize them with the general order of service of the adult congregation.

A careful analysis of the Junior Congregations which have sprung up in various parts of the country leads the author to the following observations:

(1) As a rule the junior service is in the hands of inexperienced, untrained voluntary workers. It follows, naturally, that the services fall far short of the ideal and often degenerate into hollow mockery—a ridiculous parody on the adult service. It requires greater skill to direct the worship of children than of adults, and no church should undertake a separate service for its children until it is willing to pay the price of expert leadership.

(2) Statistics show that the most successful junior congregations enroll but a very small part of the children in the Junior department of the church school.

(3) Experience has shown that it is as hard to get children from the junior congregation into the adult church as it is to get them from

the church school into the adult church. One of the most successful junior congregations reports an enrolment of about 40 per cent of the children of the Junior department of the church school, and only about 40 per cent of this enrolment is handed on into the adult church. There still remains the problem of connecting up the children with the regular services of the church.

(4) This plan leaves the children at the dawning of the self-conscious period of adolescence to be injected into an adult service with which they have little acquaintance. The public-school leaders are attempting to bridge the gap between the grades and the high school, and the church must not at the same time consciously create a gap between the church school and the church.

(5) Extended correspondence with men who have had large experience with these organizations brings convincing evidence that independent organizations such as junior congregations are fifth wheels which cumber the machinery but bring no definite results. Children's sermons and a slight modification of the ritual of the church to suit the experiences of children seem to produce the desired results without interposing a new society.

c. Children's Sermons

One of the most satisfactory plans for interesting children in the regular services of the church is the introduction of a brief sermon to the children into the early part of the order of service. This

sermon must be brief, pointed and suited to the needs of the children of the congregation. Rev. Edwin H. Byington, West Roxbury, Mass., gives the following rules for such sermons:

First, Have only one point.

Second, Always have a story or illustration.

Third, Always give the story or illustration before the point, and not after it, as in other preaching.

Fourth, Make it short, not over five minutes.

There are many volumes of children's sermons now available. The selections given in Dr. James M. Farrar's volume entitled "The Junior Congregation" may be taken as representative of the better class of sermons; those five minute-object sermons to children in which mouse-traps, sponges, corks, whiskey bottles, etc., are used to illustrate and make concrete the common vices which are to be avoided, or the virtues which are to be cultivated, may be taken as the type of sermons which are to be avoided. The art of story telling must be cultivated by the one who hopes to succeed with children's sermons. The great Bible stories may be told with great profit to children and older people as well. One preacher created great interest with a series of "Guess Who?" sermons on succeeding Sundays. He would tell the life story of the great Bible characters, without mentioning the names of the heroes. The children were asked to find the names of the characters and report the same to their

Sunday-school teachers on the following Sundays.

Many prominent preachers bear testimony to the efficacy of children's sermons as a means of increasing church attendance. Rev. J. D. Burrill, of the Classon Avenue Presbyterian Church, Brooklyn, New York, reports that fully fifty per cent of the church school remains for church services since the children's sermons were inaugurated. Rev. S. Edward Young, of the Bedford Presbyterian Church, Brooklyn, New York, has had similar results with children's sermons. Rev. James Ramsey Swain, of the Woodland Presbyterian Church, Philadelphia, Pa., says: "I have reason to believe that many parents are brought to the church who would not otherwise come, while perhaps the best result is that a kind of family feeling is developed by giving some attention like this to the children of the church. Again and again I have felt that the children's presence and participation in the service has created an atmosphere in which the most worshipful spirit of the people is elicited." Rev. Henry S. Coffin, of the Madison Avenue Presbyterian Church, New York City, writes: "In my judgment, it is of the utmost importance to train children to feel that they have a part in the regular services of public worship of the church; otherwise when they cease to be attendants at Sunday school they also drop out of the church services. I think it important that they should feel at home in the church building and

learn early to love the atmosphere of public worship. The brief addresses to them I have found a useful means of saying simple things which older people need to know, as well as children, and I have used them to help parents in problems which their children presented." Dr. James M. Farrar, of the First Reformed Church, Brooklyn, New York, has continued the children's sermons for twenty-three years. Rev. Frank T. Bailey, of Denver, Colorado; Rev. Edwin H. Byington, of the Congregational Church, West Roxbury, Mass.; and Rev. Charles W. Gilkey, of the Hyde Park Baptist Church, Chicago, Ill., all speak similar words of commendation for the children's sermons.

In some churches the children assemble in a body near the pulpit, remaining for their own sermon, and the opening devotional exercises of the church, and then retire during the sermon to the adults. Sometimes they go to their homes directly from this opening service, or, if they wish, take their places with their parents in the congregation. In other churches the children pass to the rooms of the church school for a second period of instruction. Rev. H. W. Hulbert sets forth in his book, "The Church and Her Children," the following general plan:

The children are assembled with the adult congregation for the opening services.

During the sermon to adults the children are taken to the rooms of the church school to be

instructed in the hymns and responses which are to be used on the following Sunday.

At the close of the adult sermon the children are assembled in the rear of the auditorium. When the closing song is finished, the children chant an appropriate closing number and parents and children leave the church together.

It must be kept in mind that not every preacher can deliver acceptable children's sermons. This, however, is but one of many ways of modifying the church services to meet the needs of the children.

There are several valuable by-products of children's sermons:

The pastor has a chance to give the boys and girls much valuable instruction.

He comes into a personal, friendly and intimate relation with the children. This is of great value.

It tends to cultivate in him, for his more elaborate sermons, a simple, direct, clear style.

It enables him to remind the adults of certain duties which they would resent having preached directly at them.

This form of service claims a double function; viz., to interest children in the church service and to interest adults in the church school. The exercises are so arranged as to "trap" children, prevent their escape and force upon them a service for adults. The usual program is as follows: assemble, 9:55; song; 30 minutes class work; 30 minutes for communion, prayers, announce-

d. Combined or Merger Service

ments for both school and church, reports, songs, etc.; 30 minutes for sermon; dismissal, 11:30.

It seems evident that this is a movement in the wrong direction, and that we must find some way to keep children in church school from two to three hours each Sunday. Even though the combined services did succeed in holding the children through the preaching service it would still have three fatal defects:

(1) It does not provide adequate time for the teaching service of the church.

(2) The closing service of the Sunday school cannot be made a suitable opening service for adult worship. The program thus modified becomes a mongrel affair that begins nowhere and gets nowhere.

(3) The worship service of the church school should be so planned as to fit into the theme of study. The facts of the lesson should be taken up in song and prayer and given an emotional glow which would make them ever afterward parts of the children's religious knowledge. The unity of service around a central theme is defeated if the worship period must be both benediction and invocation. In practice the combined services fail at these points, thus defeating the purpose of both services. The popularity which has attended the combined service has usually come from the larger morning audiences and not from an improved educational service to the children. These services fail to meet the educational test at every point.

At least three conclusions force themselves upon students of this problem:

e. Conclusions

(1) The church school should hold its own service independent of the adult worship service. This service should include real and reverent worship, instruction and expressional exercises graded to meet the needs of the children in the different departments.

(2) All children above the primary grades should attend the regular worship service of the adult congregation. With the exception of those children who are in the children's choir, all children should be seated with their parents during the entire service.

(3) The church service should be modified to recognize the presence of the children in the congregation. The church school is teaching the great church hymns, psalms, etc. These can readily form a part of the program of the church service and the children can join heartily in the music, concert prayers, responsive readings, etc. An appropriate children's sermon at the opening of the service will add interest.

The pastor should prepare his order of service long enough in advance to enable the teachers to prepare the children to participate intelligently in the service. The essential thing is that the children *must give and get something at every service.* This can be brought about with the cooperation of the church school without additional organization.

Services thus modified are not tiresome to children of Junior grade. In fact, it is surprising how soon they begin to express an interest in the sermon for adults, and get real pleasure and much profit from the regular church services. And in addition to all other advantages they have acquired the church-going habit as a life habit.

The following references will be of value to those who wish to go further into the subject of the child's church attendance:

McCracken, "Little Folks at Church," *Outlook,* vol. 103, p. 444-51, February 22, 1913.

Davis, "The Children's Church," *The Christian Standard,* April 12, 1913.

Hulbert, *The Church and Her Children,* $1.00, Fleming H. Revell Co., New York.

Farrar, *A Junior Congregation,* *$1.20. Funk & Wagnalls Co., New York.

"Where Pastors Neglect Children," *Literary Digest,* vol. 46, p. 402.

"Does the Sunday School Train Children from the Church?" *Sunday School Executive,* March, 1913, p. 4.

"A League of Worshipping Children,"—a series of prize papers published in *The British Weekly* under dates of March 14, March 21, April 18, 1912 and October 23, 1913.

7. Music for the Junior Department

The teaching of the great church hymns is an important part of the work of the Junior department. Silly jingles, cheap sentiment and "ragtime" music have no place in the church school. The great songs should be sung and resung. It is not too much to require chil-

dren to memorize forty great religious songs by the time they leave the Intermediate Department. Much of this work should be done in the Primary and Junior Departments.

The song book selected for the church school should meet the following conditions:

a. It must contain the great church hymns.

b. It must be free from "catchy" tunes and "ragtime" melodies.

c. It must contain no old songs set to new tunes to catch the ears of children.

d. The best musicians of the church must pronounce its music to be good art.

e. It must not be a "revival" hymnal. These books are prepared usually to convert sinners. They are positively harmful to the souls of innocent children, and the music goes far to destroy good musical taste.

f. In addition to the foregoing requirements, a Junior song book should contain suitable responses, offertories, songs of the seasons and responsive reading exercises. The books which most nearly fulfill these conditions are "Hymns of Worship and Service for the Sunday School," Century Co.; Eichhorn, "Songs for the Sunday School," Superintendent's edition; and Winchester, "Worship and Song."

The church assumes a great responsibility when it undertakes to teach children to sing. Professor Howard has well said, "The child voice is a delicate instrument. It must not be played upon by every blacksmith."[1] The ten-

[1] *The Child Voice in Singing*, p. 43.

der vocal organs are easily injured permanently by unskilled leaders. The church owes it to the children to put none but trained musicians in charge of the music of the church school.

The two rules which musicians insist upon for the earlier grades must be just as rigidly enforced in this department:

(1) The children must sing *softly*.

(2) They must be restricted in compass of voice.

This second caution is of special importance for the Junior grades because children from nine to twelve have a tendency to attempt the very highest tones. During these years there is a marked increase in the evenness and firmness of their tones. At the close of this period the child-voice is at its best and the singing tone will be pure and brilliant until the voice changes at the dawn of adolescence. Music leaders must be close students of the voices of children, taking care that no violence is done to the wonderful musical mechanism with which God has endowed his children.

Children's choirs are often organized at this time. With proper management they may be of great value to the church school and lay the foundation of a Senior choir of trained voices. It seems clear that a church could well afford to employ a capable musician to train up a choir which could lead the congregation in the worship of song, and thus be spared the expense of

high-salaried, imported musicians who often render perfunctory professional service.

The following books should be read by all who have the direction of the music of the children of the church[1]:

Vosseller, *The Use of a Children's Choir in the Church.*
Bates, *Voice Culture for Children,* parts I and II.
Behnke and Browne, *The Child's Voice.*
Stubbs, *Practical Hints on the Training of Choir Boys.*
Martin, *Art of Training Choir Boys.*
Dawson, *The Voice of the Boy.*
Howard, *The Child Voice in Singing.*

The following articles from *Religious Education* are also invaluable to students of this subject:

Eaton, "Hymns for Youth," vol. 7, pp. 509-15, December, 1912.
Smith, "The Music of the Sunday School and Its Value in the Religious Development of the Child," vol. 5, pp. 251-258, August, 1910.
Hofer, "How to Conduct a Musical Service in the Sunday School," vol. 5, pp. 258-261, August, 1910.
Wendte, "Sentiment and Song in the Sunday School," vol. 3, pp. 92-97, August, 1908.
Wilson, "Sunday School Hymns," vol. 8, pp. 505-508, December, 1913.

Music for special occasions should meet all the tests which are required for music used in the regular service. Children should not be permitted to memorize cheap, doggerel poetry, or sing light, trashy music. Special occasions provide just the opportunities for memorizing

[1] These books may be secured from the H. W. Gray Co., New York.

the classic poems which should become a part of the mental furnishing of the children. In like manner these occasions should bring into the foreground the great in religious art and in sacred music.

The best single collection of Christmas carols is "Old Christmas Carols," edited by S. Arthur Gibson and published by G. Schirmer. The best Easter collection is "Six Easter Carols," edited by F. F. Harker, and published by G. Schirmer. For Thanksgiving the best are still the old hymns: "Come, Ye Thankful People, Come," "We Plough the Fields, and Scatter," etc.

The above will suggest the type of songs to be used for special occasions.

For a list of solos and duets suitable for children's voices see chapter IX in Vosseller, "The Use of a Children's Choir in the Church."

For a discussion of music in the grades of the public schools, see "Report of Committee on Public Schools," by R. L. Baldwin in *Proceedings of Music Teachers' National Association,* 1908.

8. Expressional Activity

The children of this age are now connecting up with the larger life of the community. The social expression can no longer be left entirely to home cooperation. The department must meet as a department to participate in the benevolent and missionary work of the local com-

munity. There is no need for a separate society or organization for this group expressional work. The same ends can be secured with the department organization.

The Junior societies which have been organized among children of Junior age have not correlated their work with the church school and their efforts have been far from satisfactory. Very much better results could be secured if the Junior Department of the church school would take complete charge of all the activities of the children of Junior age.

Very much of the expressional activity of Junior children must be directed by the class teachers with the class as the unit of group activity. This will be necessary in order that instruction and expression may be closely correlated. But there will be types of activity which may properly involve a larger group. For this work the department may meet as a department. A community spirit is created when all the children of the parish of a given grade are unified by a joint expression of a common impulse. Community sanction may thus be given to the moral and religious impulses of the group.

a. Home Activities

The home must not delegate to church or school the nurture of children of any age, but least of all those who are just approaching the event of puberty and the upheaval of the adolescent period. The church should insist upon the duty of parents' living *with* their children. The following are

items which the church should press home upon parents of Junior children.

(1) Parents should assist the children in preparing their work for the church school. This gives a splendid opportunity for conference on religious matters and furnishes a body of common knowledge which can be used as a means of carrying the religious motive over into the daily life as a basis of control.

(2) The family group should not be discontinued now that the children have many school friends and other sources of companionship. On the contrary, now is the time to rivet the family ideals onto the child so that they will be sources of strength in the turbulent days of personal choice that are now imminent. Of course the family is still a democracy, sharing in labor, adversity and joy. Family games, good books read and discussed together, story-telling evenings, etc., all serve to fix upon the children the ideals for which the home stands.

The following stories are especially suitable for the home reading of Junior children as the Christmas season approaches:[1]

A Christmas Carol, Charles Dickens
Christmas Tales and Christmas Verse, Eugene Field
The Fir Tree, Hans Christian Andersen
The Christmas Banquet, Nathaniel Hawthorne
The First Christmas Tree, Van Dyke

[1] There is no better single source of the above material than Mabie, *The Book of Christmas,* *$1.25, The Macmillan Co., New York. Another beautiful book which all the children will enjoy is Dier, *The Children's Book of Christmas,* $1.50, The Macmillan Co., New York.

The First Christmas, Luke 2: 1-20
The Birds' Christmas Carol, Wiggin
'Twas the Night Before Christmas, C. C. Moore
Christmas Every Day, W. D. Howells
Christmas in Old England, Irving

The whole family will enjoy these classic selections and the atmosphere of the home will be filled with the sweetness of the Christmas spirit; the season will be a "happy time, a kind, forgiving, charitable, pleasant time." There is within the easy reach of all a wealth of great classics appropriate for home reading at the Thanksgiving season, and other great church and national festal seasons.[1]

(3) The family should, if possible, attend church as a family, being seated together during the service.

(4) Special social evenings or afternoons should be planned by parents for the entertainment of the children. The church-school group will form the basis of these little parties. The purpose is to cement the friendship of those who are to work together in the future in the church and community life, and to provide a wholesome outlet for youthful social, mental and physical activity. The planning for such a party may form the basis of many a happy hour of comradeship between the younger children and parents, and older members of the family who are entering into the spirit of the coming event.

[1] See Athearn, *A Thanksgiving Bibliography,* 10c., Department of Religious Education, Drake University, Des Moines, Iowa.

Boys and girls both should be invited to these parties. It is too early yet to draw the sex line; the children will not do so, and their parents must not force the question prematurely.

(5) The children should always be introduced to the guests of the home. And special care should be taken to invite to the home men and women of the highest character. These great souls become the basis of that concrete imagery which makes religion and virtue very real things.

(6) The church should see to it that good books, good music and good art find their way into the home. The child's appetite for reading is now very keen, and it should be gratified by an abundance of the very best. The church can circulate lists of recommended books among the families of the church and in many ways encourage the purchase and reading of the best books. (See book lists at the close of this chapter.)

(7) The home should provide opportunity for occupational work. The boys should have their work benches, tool chests, dark rooms for photography, etc. Girls should have space for their work in sewing, crocheting, cooking, etc. Parents should let a boy take his work bench into the parlor, rather than drive the boy into the street.[1]

(8) Children should now have their individual rooms where they can keep books, tools, toys, etc., that are their very own and to which

[1] See book list at the close of this chapter.

they may retire to be "all alone." The child's right to privacy should be inviolate. If the house will not permit each child to have his own room, at least a corner, shelf, drawer or box can be provided that shall contain the personal possessions of each child.

(9) As the age of puberty approaches the child should have frank, private conferences with father or mother on sex matters. The problem of sex must be presented as a natural, beautiful and dignified aspect of life.[1]

b. Day School Activities

The day school is adjusting its curricula and program to meet the mental, social and physical needs of preadolescence. The church should cooperate in every enterprise of the city and state to better care for the children. The church can do much to create the public sentiment that will make it possible for the school to give wise supervision to plays and games, and to provide superior courses of instruction in social and industrial education.

c. Church School Activities

(1) *Worship.* The beautiful services of worship which have been begun in the earlier grades must be continued in the Junior Department. Now is the time for memorizing great Bible passages, hymns and prayers, and these should be made use of in the worship service of the department. Good order must be insisted upon in every department of the church school, but it is especially necessary during the devotional

[1] For book list see chapter 11.

period. It is a confession of weakness and cowardice on the part of teachers to say that the church school cannot maintain as good order as that found in the public schools. *The church school must maintain better order than the public school. A disorderly church school is an immoral institution.* Whatever types of discipline are necessary to obtain perfect quiet and reverence in the church school must be resorted to by those in charge. The atmosphere of worship must be secured and maintained. In such an atmosphere it is possible to secure the emotional responses which will constitute real communion of boys and girls with a kind and loving heavenly Father.

(2) *Classroom Expression.* Good teaching demands that the children of this department shall draw maps, prepare notebooks, construct models, write stories, recite memory selections, participate in song and worship services, and in many other ways give expression to the facts presented in the lessons. The classes must be small enough to permit of individual recitations, and the equipment must be in every way adequate.

(3) *Group Benevolences and Social Life.* In order that the lesson truths may be carried over into conduct, the class teachers must organize and direct lines of expression which will relate the lesson theme to the problems of everyday life. Mr. Ralph E. Difendorfer, in the *Pilgrim Teacher* for April, 1913, shows how the missionary lessons of the period may find con-

crete expression. He says: "Two or three things come into the life of Junior boys and girls which increase the range of missionary activity and service. The study of geography and history, based on the new senses of space and time, gives a real interest to the hitherto undiscovered worlds of the past and of the far-away. Boys and girls also have a new interest in constructing and collecting material things which makes it possible to offer them a much wider range of activity. In addition, therefore, to the suggestions for children under nine, most of which are applicable to these boys and girls, the Juniors may collect pictures; make scrap-books for hospitals, orphanages and foreign mission stations; collect magazines and papers for homes for the aged and poor, soldiers and sailors and for Salvation Army quarters, and construct articles for gifts, especially at Christmas and Easter time.

"The Junior age is the time to emphasize the systematic giving of money which will have value insofar as the child realizes that the money is his own. On account of the new interest in the things that he possesses, times of self-denial are very apropos. Current sympathies arising out of great disasters, such as storms and famine, offer such opportunities."

The Junior teacher can assist the parents in planning and executing social functions in the homes. This will cultivate right friendships and standardize forms of amusement and entertainment in the community. If the play life

of the community is not directed by the day school, the teachers of the Junior children may concern themselves with the playground problems.

9. Organization

a. *Department superintendent*

b. *One or more secretaries,* depending upon the number of branches of expressional work maintained by the department

c. *Organist and chorister*

d. *Class teachers.* Classes in this department should not exceed fifteen pupils

The department superintendent will prepare a plan book for the department in which the outlines and general plans for all the classes in the department will be set forth in detail. The work must be planned in advance. These plans must include music and responses for the departmental worship periods, details of the lessons in the four grades of the department for each Sunday, plans for special day exercises, a general outline of the social plans for the department, etc.

Weekly departmental teachers' meetings must be held, at which time the work of the following Sunday will be planned to the minutest detail. The teachers of the department should be doing systematic reading, and this teachers' conference is just the time for discussion and reports.

The department superintendent must have a group of cadet teachers always on hand. They

should be the young people who have finished at least one year of the teacher-training course in the Senior or Adult Department of the school. There should be as many cadets as there are regular teachers in the department. These cadets should attend the departmental teachers' meetings, be present as assistant teachers each Sunday, assisting the regular teachers, observing the methods of the experienced teachers, and occasionally actually teaching the classes under the supervision of the superintendent or other experienced teachers. Vacancies from the teaching force will be filled from the ranks of the cadets.

The Junior teachers should have at their disposal a library of books selected from the list published at the close of this chapter.

10. Program

The program of the Junior Department should occupy from one and one-half to two hours. It should consist of three distinct periods as follows:

Part 1. A period of worship

This should be a devotional service, planned to meet the needs of the children. The songs should be quiet and worshipful; the prayers should be a real communion between the children and their heavenly Father. It is well to have a *brief* talk here, provided there is available some one who can talk simply to children on the profound problems of life, duty and con-

duct. The following is a suggested order of service for this period:

(1) Voluntary

(2) Announcements and reports for previous Sunday

(3) Song

(4) Prayer. Responses by children.

(5) Offertory. Class collections for church and school

(6) Brief talk by leader appropriate to general lesson theme or adapted to present-day problems of the Junior children

(7) Responses from classes. This should be in the nature of recitations of lessons learned during the study or the expressional hours. This period should not be used for teaching purposes, but for the expression of material learned elsewhere.

(8) Song

(9) Closing prayer. Song response by children. The children now march quietly to their classrooms.

Part 2. Period of instruction

The following order of exercises is recommended for the class study period:

(1) Class announcements. Must be brief.

(2) Taking class record, including church attendance, birthday offerings, etc.

(3) Brief devotional period. This may include concert prayers by class recognizing birthdays, new pupils, etc.

(4) Lesson study period. This will include

table work, reviews and drills and the teaching of the regular lesson of the day.

(5) Brief closing prayer

The first three items in this program should consume less than five minutes. The time given to birthday offerings is usually too great for the meager educational value which the service affords. Thirty minutes should be left for the lesson study period.

Part 3. Period of expressional work

This period is more informal than the class period. It is a laboratory period in which the children work their class lessons over into conduct. Occasionally this period may be used to instruct children regarding required home work and classroom expressional work.

Three things must be accomplished in this period:

(1) Children must be taught the great church hymns and the great memory chapters of the Bible, preparing them to participate intelligently in the church services of the adult congregation. The pastor and choir leaders must build this material into their order of service.

(2) The lessons of the quarter must be related to the daily life of the pupils.

(3) In their own way they investigate cases of suffering, proposed expenditures of class funds, etc., and decide what they ought to do about it and *then do it.* They not only discuss their problems but they are led to pray about

them, and their prayers are very real prayers. The teacher must *direct* this work. Besides giving a portion of their funds to the church to help support *their* church and *their* pastor, they must have a class treasury with special class responsibilities. Occasionally several classes may unite in some worthy service.

This period will include all the activities now usually attempted by Junior Endeavor Societies, Junior Leagues, etc. The class, rather than the department, should be the unit of organization for expressional work, and the class teacher should direct the expressional period.

This program should be given at least two hours of time. If only one and one-half hours can be given to the church school, the following schedule is suggested:

9:30- 9:45—Period of devotional worship
9:45-10:20—Period of instruction
10:20-10:50—Period of expressional work
10:50- 11:00—Recess
11:00-12:00—Regular church service. Children seated with parents

If the expressional period must be put in the afternoon, care must be taken to have the work correlated with the class work of the morning. It is necessary for the same teachers and officers to be in charge of both services.

11. Equipment

This should be a beautiful room. The color scheme, arrangement and color of furniture,

and the architectural design should combine to create an atmosphere of worship, for here is where the children are taught the meaning of worship. A few of the masterpieces of religious art on the walls and paintings in the windows will help much in teaching reverence. The following masterpieces are suitable for Junior grades

a. The Junior Assembly Room

Detail Head of the Christ, *Hofmann*
Christ Among the Doctors, *Hofmann*
Christ and the Rich Young Ruler, *Hofmann*
The Sistine Madonna, *Raphael*
The Good Shepherd, *Plockhorst*
Head of St. Paul, *Raphael*
The Angelus, *Millet*
The Shepherdess, *Plockhorst*
Christ and the Fishermen, *Zimmerman*

The assembly room should be large enough to seat all the classes in the department. Chairs harmonizing with the other furniture of the room are best for seating this room. The floor should be covered with a heavy rug. This will prevent much noise from moving chairs.

The furniture of the room should include a piano, blackboard, attendance record board, a movable platform and a table for the superintendent or director. A cloakroom should be provided near the entrance to the assembly room, and children should be asked to remove their wraps before going into the assembly hall or classrooms.

Enough classrooms should be provided for all grades of this department. It is best to

b. Classrooms

have them adjoining the assembly room or connected by a corridor. Each room must be well lighted and ventilated. Plain glass should always be used in classroom windows because the pupils need good light for study and handwork.

The classroom walls must be clean and well decorated. Pictures similar to the ones used in the assembly room should be chosen for each classroom. The classrooms should have the following furniture:

(1) *Chairs.* The Moulthrop combination chair and desk is highly desirable for Junior classrooms. Plain chairs, adjusted to children, should be used with tables. Rubber tips will prevent noise.

(2) *Tables.* Regular laboratory tables containing drawers for material are very satisfactory. Size about 32 inches by 24 inches; height 27 to 28 inches. These may be arranged in two rows. A large table 6 feet by 2½ feet is satisfactory for a class of eight children doing handwork. These tables may be made by a carpenter or furnished by a local dealer.

(3) *Case for Supplies.* Every classroom should be provided with a case for the general supplies of the class. Individual working material may be kept in table drawers if these are provided. Cases in sectional parts are most satisfactory. There should be special sections for pictures, small maps, drawing paper, stereoscope pictures, cards, clay, modeling ma-

terial, etc. It is necessary that all material for class use be conveniently filed.

(4) *Glass Case for Models.* A small glass case in which models, paper pulp maps, etc. made by the pupils may be kept, will be very useful as well as an inspiration to the children of the department.

c. Material for Lesson Teaching

(1) *Blackboards.* It is best to have all blackboards built into one side of the room. Slate boards are always best, but hyloplate boards are very satisfactory. Movable blackboards, either on standards or to be hung on the wall, may be obtained from dealers in school furniture at from $1.50 to $10.00 each.

(2) *Maps.* The best series of large maps for class use are the Kent-Madsen historical maps; size 3½ by 5 feet, price $2.00 each. Published by the Presbyterian Board of Publication, Philadelphia, Pa. The series includes eight maps, as follows:

No. 1. Topographical Map of Palestine
No. 2. Period of the Wilderness Wandering
Period of Hebrew Settlement in Canaan
No. 3. United Hebrew Kingdom
Divided Hebrew Kingdom
No. 4. Assyrian, Babylonian and Persian Empires
No. 5. Restored Jewish Community
The Maccabean Kingdom
No. 6. Herod's Kingdom
Palestine in the time of Jesus
No. 7. St. Paul's Journeys and the Early Christian Church
No. 8. The Chronological Chart

The W. & A. K. Johnston Grand Series of Scriptural Geography maps are perhaps the finest finished maps to be obtained. The series includes Countries of the Bible, Travels of St. Paul, The Exodus, Holy Land—or Canaan and Palestine. Size, 50 by 42 inches. Price, $7.25 each. Published by A. J. Nystrom & Co., Chicago. Fairly good wall maps, finished on linen paper, unmounted, large size, may be secured at $1.00 each from A. H. Eilers & Co., St. Louis, Mo.

Class Maps in Sets. The Kent-Madsen class maps are the best that can be obtained for classroom work. The series is the same as the larger set listed above, but the maps are smaller, and mounted on a roller with tripod. Two maps are 20 by 28 inches and five are 18½ by 27 inches. Price of the complete set, $5.00. Any denominational publishing house.

Relief Maps. A large relief map of Palestine which gives a very concrete idea of the land may be secured from the Atlas School Supply House, Chicago, for $15.00. Excellent for Junior work. The Edwin E. Howell Relief Map of Palestine and Mt. Sinai Peninsula, 5 feet 3 inches by 3 feet 6 inches, may be obtained for $50 from Howell's Microcosm, 612 17th Street, N. W., Washington, D. C.

Small Maps for Class Use. These maps are 22 by 28 inches. When mounted on heavy cardboard they are quite satisfactory. Price 25 cents each. Wm. H. Dietz & Co., Chicago.

Small Maps for Notebooks. Size, 9 by 11½

inches, 3 cents each; 25 cents per dozen. Size, 5½ by 8 inches, 2 cents each; 12 cents per dozen. Methodist Book Concern, New York.

Outline maps to be filled in by pupils, 1 cent each. Atlas School Supply Co., Chicago.

Relief maps, size 9 by 11 inches, 10 cents each; 75 cents per dozen. William Beverly Harrison Co., 15 Broadway, New York, N. Y.

The Bailey Series of Outline Maps, size 7½ by 9½ inches, are on good paper and are very good for coloring. Price 2 cents each. New York Sunday School Commission, 73 Fifth Avenue, New York.

(3) *Globes.* See catalogue of Rand, McNally & Co., Chicago, or A. J. Nystrom & Co., Chicago, for list of globes.

(4) *Models.* Models especially suited to the work of this department are: temple, tabernacle, ark of the covenant, altar, water bottle, oriental houses, shepherd's tent, rod and staff, ancient mill, etc. These may be secured from Wm. H. Dietz & Co., Chicago, or through any denominational publishing house, at from 25 cents to $5.00 each. Those interested in building an oriental museum should correspond with the American Colony Store, Jerusalem, Palestine.

(5) *Pictures.* Pictures for notebook work, illustrating Bible lands, may be secured at 1 cent each from W. A. Wilde Co., Boston. Many of the best pictures representing Bible lands are found in magazines. The National Geographic Magazine, published at Washing-

ton, D. C., is excellent for these. The January, 1914, number contains exceptionally good desert scenes. The American Colony Store, Jerusalem, has very good photographs of scenes in Bible lands.

Reproductions of religious paintings in the one-half, one, two, five and ten cent sizes can be secured from the Perry Picture Co., Malden, Mass., or the Brown Picture Co., Beverly, Mass. Large pictures for classroom walls may be bought through a local art store or from the Cosmos Picture Co., New York City; Manz Engraving Co., Chicago; Scharf Bros., Chicago; or A. W. Elson & Co., Boston, Mass.

(6) *Memory drill charts.* Large charts including the books of the Bible, the Psalms, the Beatitudes and the Ten Commandments, etc. From $1.00 to $3.00 each. Wm. H. Dietz & Co., Chicago, or any denominational publishing house.

(7) *Sand tables and trays.* These may be made by a local workman, or purchased from school supply companies. See catalogue of Thomas Charles Co., Chicago, for further reference.

(8) *Clay, paper pulp, etc.* Prepared clay for map modeling may be obtained at 25 cents a pound from Thomas Charles Co., Chicago, or common clay mixed with water may be used when wanted in large quantities. Paper pulp or flour and salt for map making may readily be prepared by the teacher. For fuller information see Maltby, *Map Modeling,* 75 cents, A.

Flanagan Co., Chicago, or Littlefield, *Handwork in the Sunday School,* $1.00, Sunday-School Times Co., Philadelphia.

(9) *Stereoscopes and pictures.* Stereoscopes and stereograph pictures are very valuable for illustrating Junior lessons. Pictures to illustrate the graded lessons may be obtained from Underwood & Underwood, 12 and 13 West 39th St., New York, N. Y. Stereopticon slides illustrating Bible lands may be obtained from Underwood & Underwood, and beautiful hand colored slides of the great religious masterpieces may be secured from Frances Farrar, East Elmira, New York.

12. Tests for the Junior Department

Do the Junior children know the Bible story in terms of great personalities?

Do they test greatness in terms of good will towards society?

Are they so familiar with the Bible as a book that they can use it as a tool in future years?

Have the children memorized fifteen or twenty of the great hymns of the church and do they know many of the great passages of the Bible?

Has your church some regular method of securing the attendance of Junior children at the regular church service? Do your Junior children attend church habitually?

Are the Junior teachers supplied with a good working library, and does your church provide the equipment listed in this chapter?

Does the department hold frequent meetings of the parents of Junior children for the purpose of instructing them regarding the work of the department and giving information bearing upon the child's home reading, occupation and social life?

Do the class teachers direct the expressional work of the children? In what ways, for example, have the lessons of the study period been carried out into the real lives of the children?

Have the teachers held a public exhibition of the handwork, map drawing, notebooks, etc.?

As a result of Christian nurture are a number of the Junior children expressing a desire to join the church?

13. Memory Work for the Junior Grades

a. *Some of the Great Church Hymns that Junior Children Should Memorize:*

Holy, Holy, Holy, *Heber*
Doxology, *Ken*
Nearer, My God, to Thee, *Adams*
Faith of Our Fathers, Living Still, *Faber*
The Church's One Foundation, *Stone*
Abide with Me, *Lyte*
The Son of God Goes Forth to War, *Heber*
Come, Thou Almighty King, *Wesley*
My Faith Looks Up to Thee, *Palmer*
Jesus Shall Reign Where'er the Sun, *Watts*
We've a Story to Tell to the Nations, *Sterne*
Saviour, Like a Shepherd Lead Us, *Thrupp*
Jesus, Lover of My Soul, *Wesley*
Blest Be the Tie That Binds, *Fawcett*
Who Is on the Lord's Side? *Havergal*
How Firm a Foundation, *Keith*

What a Friend We Have in Jesus, *Scriven*
Onward, Christian Soldiers, *Baring-Gould*
All Hail the Power of Jesus' Name, *Perronet*

b. *List of Psalms and Great Memory Chapters that Junior Children Should Know:*

The Twenty-third Psalm
The First Psalm
The One Hundredth Psalm
The Twenty-fourth Psalm
The Nineteenth Psalm
The One Hunded-seventeenth Psalm
The Ninety-fifth Psalm
The Lord's Prayer. Matthew 6:9-13
The Ten Commandments. Exodus 20:1-17
The Great Commandments. Matthew 22:35-40
The Beatitudes. Matthew 5:3-12
Extracts from the Sermon on the Mount, especially Matthew 5:1-17
Parables, especially the Sower, the Good Shepherd, the Ten Virgins, the Talents. Matt. 13:3-8; John 10:1-11; Matt. 25:1-13; Matt. 25:14-29. Other great passages: Matt. 11:28-30; Matt. 7:7-12; Matt. 6:25-34; John 15:1-17; Phil. 4:8.

Some of these references, such as the Lord's Prayer, the Twenty-third Psalm, etc. should have been learned in the Primary Department, but if the children do not know them they should be taught in this department.

14. Junior Poems and Songs

a. *Thanksgiving Songs*

"We Plough the Fields, and Scatter," *Child Religion in Song and Story,* p. 206.
"O Worship the King," Shepardson & Jones, *Scripture and Song in Worship,* p. 124.

"May Jesus Christ Be Praised," Eichhorn, *Songs for Sunday Schools and How to Use Them,* p. 1.
"A Song of Praise," Shepardson & Jones, *Scripture and Song in Worship,* p. 125.
"Thanksgiving Hymn," Hofer, *Primary and Junior Songs,* p. 39.
"Come, Ye Thankful People," Shepardson & Jones, *Scripture and Song in Worship,* p. 128.
"Praise the Lord," Wilson-Fearis, *The Junior Choir,* No. 1, p. 3.
"The God of Harvest Praise," *Gloria in Excelsis,* p. 422.
"Anthems to God Above," *Gloria in Excelsis,* p. 426.

b. *Thanksgiving Psalms*

The Twenty-fourth Psalm
The Ninety-fifth Psalm, verses 1-6
The One Hundred-seventeenth Psalm
The One Hundredth Psalm

c. *Christmas Songs and Hymns*

"O Little Town of Bethlehem," Eichhorn, *Songs for the Sunday School and How to Use Them,* p. 40.
"Hark, the Herald Angels Sing," Shepardson & Jones, *Scripture and Song in Worship,* p. 32.
"It Came Upon the Midnight Clear," Shepardson & Jones, *Scripture and Song in Worship,* p. 26.
"Holy Night, Silent Night," Danielson & Conant, *Songs for Little People,* p. 32.
See *Hymns of Worship and Service for the Sunday School* for many of the great Christmas hymns.
Collection of *Christmas Carols,* edited by S. Arthur Gibson and published by G. Schirmer.
"Oh, Come, All Ye Faithful," Hofer, *Primary and Junior Songs,* p. 39.
"The God of Abraham Praise," Eichhorn, *Songs for the Sunday School and How to Use Them,* p. 33.
"While Shepherds Watched Their Flocks," Danielson & Conant, *Songs for Little People,* p. 36.
"Joy to the World, the Lord Is Come," *Hymns of Wor-*

ship and Service for the Sunday School, or *Gloria in Excelsis.*

"Shout the Glad Tidings," Nutter, *Hymns and Hymn Writers of the Church,* p. 66.

d. *Easter Anthems and Songs*

"The Risen Lord," Shepardson & Jones, *Scripture and Song in Worship,* p. 48.

"Easter Anthem," Chamberlin, *Child Religion in Song and Story* (Walks with Jesus), p. 246.

"God Sends His Bright Spring Sun," Chamberlin, *Child Religion in Song and Story,* p. 249.

"Easter Carol," Danielson & Conant, *Songs for Little People,* p. 40.

"Easter Bells," Eichhorn, *Songs for the Sunday School and How to Use Them,* p. 50.

See *Hymns of Worship and Service for the Sunday School.*

Collection of *Six Easter Carols,* edited by F. F. Harker, and published by G. Schirmer.

"Easter Song," Chamberlin, *Child Religion in Song and Story,* (Walks with Jesus), p. 245.

e. *Bible Poetry with Reference to the Seasons*

Rain. He causeth to come down for you the rain. Joel 2:23.

Snow. He giveth snow like wool. Psalm 147:16.

Ice. He casteth forth His ice like morsels. Psalm 147:17.

The waters hide themselves and become like stone. Job 38:30.

Wind. He causeth His wind to blow. Psalm 147:18.

Awake, O north wind; and come, thou south;
Blow upon my garden. Song of Solomon 4:16.

Sunshine. Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Ecclesiastes 11:7.

Spring. For lo, the winter is past;
The rain is over and gone;

The flowers appear on the earth;
The time of the singing of birds has come. Song of Solomon 2:11-12.
The tender grass springeth out of the earth,
Through clear shining after rain. II Samuel 23:4.

Summer and Winter. Thou hast made summer and winter. Psalm 74:17.

Harvest Time. The trees of the field shall yield their fruit. Leviticus 26:4.
At our doors are all manner of precious fruits. Song of Solomon 7:13.

Day and Night.
Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.
The sun also ariseth, and the sun goeth down.
Thou makest darkness, and it is night,
Wherein all the beasts of the forest creep forth.
The sun ariseth, they get them away,
And lay them down in their dens.
Man goeth forth unto his work
And to his labor until the evening.
Ecclesiastes 11:7; 1:5; Psalm 104: 20, 22, 23.

15. Picture Study for the Junior Grades

Fourth Grade

Washington Crossing the Delaware, *Leutze*
The Horse Fair, *Bonheur*
The Capitol Building at Washington, D. C.
The Wrestlers
State Capitol Building
The Gleaners, *Millet*
Statue of Lincoln, *St. Gaudens*
Madonna in Adoration, *Correggio*
The Monarch of the Glen, *Landseer*

Fifth Grade

The Coliseum
The Minute Man, *French*

Aurora, *Reni*
The Holy Family, *Murillo*
The Shepherdess, *Lerolle*
Milan Cathedral
Return to the Farm, *Troyon*
Signing the Declaration of Independence, *Trumbull*
Plowing, *Bonheur*

Sixth Grade

Christ and the Doctors, *Hofmann*
St. Michael and the Dragon, *Reni*
The Pyramids and Sphinx
The Mill, *Ruysdael*
The Lion of Lucerne, *Thorwaldsen*
Cologne Cathedral
Winged Victory of Samothrace
The Fog Warning, *Homer*
St. Barbara, *Palma Vecchio*
The Connoisseurs, *Landseer*

Seventh Grade

The Parthenon and Acropolis
Westminster Abbey
The Last Communion of St. Jerome, *Domenichino*
St. Peter's, Rome
The Transfiguration, *Raphael*
The Old Temeraire, *Turner*
The Marriage of the Virgin, *Raphael*
The Laocoon
St. Cecilia, *Raphael*
Temperance, *Burne-Jones*

CLASSIFIED BOOK LISTS FOR THE JUNIOR DEPARTMENT

1. Reference Books for Junior Teachers

Teachers' texts of all graded courses.
Weigle, *The Pupil and the Teacher*, 50c. George H. Doran Co., New York.

Kirkpatrick, *The Fundamentals of Child Study,* *$1.25. The Macmillan Co., New York.

Koons, *The Child's Religious Life,* 75c. Methodist Book Concern, New York.

Betts, *The Recitation,* 60c. Houghton, Mifflin Co., Boston.

Bailey, *For the Children's Hour,* $1.50. Milton Bradley Co., Springfield, Mass.

Du Bois, *The Point of Contact in Teaching,* *75c. Dodd, Mead & Co., New York.

Hastings, *Dictionary of the Bible,* 1 volume, $5.00. Charles Scribner's Sons, New York.

Hurlbut, *Bible Atlas,* $2.00. Rand McNally & Co., Chicago.

Worcester, *On Holy Ground,* 2 vols., each *$1.50. J. B. Lippincott Co., Philadelphia.

Kent, *Historical Bible,* 6 volumes, *$1.00 and $1.25 each. Charles Scribner's Sons, New York.

Calkin, *Historical Geography of Bible Lands,* *$1.00. Presbyterian Board of Publication, Philadelphia.

Heffron, *Lessons in Chalk Modeling,* *$1.00. Educational Publishing Co., Chicago.

Mackie, *Bible Manners and Customs,* 75c. Fleming H. Revell Co., New York.

Soares, *Heroes of Israel,* *$1.00. University of Chicago Press, Chicago.

Chamberlin, *Introduction to the Bible for Teachers of Children,* *$1.00. University of Chicago Press, Chicago.

Keedy, *Boys and Girls in Hebrew Homes,* $1.00. Graded Sunday School Publishing Co., Boston.

Littlefield, *Hand Work in the Sunday School,* $1.00. Sunday School Times Co., Philadelphia.

Stuart, *Story of the Masterpieces,* *$1.00. Methodist Book Concern, New York.

Sanday, *Outlines of the Life of Christ,* 50c. Charles Scribners' Sons, New York.

Carpenter, *Geographical Reader* (Asia), 60c. American Book Co., New York.

Dodge, *Elementary Geography,* 65c. Rand McNally & Co., Chicago.

Morris, *Home Life in All Lands,* 2 volumes, 60c. each. J. B. Lippincott Co., Philadelphia.

Diffendorfer, *Child Life in Mission Lands,* 50c. Methodist Book Concern, New York.

Leary, *The Real Palestine of Today,* *$1.25. McBride, Nast & Co., New York.

Hymns of Worship and Service for the Sunday School, 50c. The Century Co., New York.

Eichhorn, *Songs for the Sunday School,* Pilgrim Press, Boston.

Winchester, *Worship and Song,* Pilgrim Press, Boston.

2. Books for Parents of Junior Children

DuBois, *The Natural Way,* *$1.25. Fleming H. Revell Co., New York.

Birney, *Childhood,* *$1.00. Frederick A. Stokes Co., New York.

Abbott, *Gentle Measures in the Management and Training of the Young,* $1.25. Harper & Bros., New York.

Harrison, *Misunderstood Children,* $1.25. Central Publishing Co., Chicago.

Kerr, *The Care and Training of Children,* *75c. Funk & Wagnalls Co., New York.

Weigle, *The Pupil and the Teacher,* 50c. George H. Doran Co., New York.

Koons, *The Child's Religious Life,* 75c. Methodist Book Concern, New York.

Rishell, *The Child as God's Child,* 75c. Methodist Book Concern, New York.

Canfield, *What Shall We Do Now?* $1.50. Frederick A. Stokes Co., New York.

Hillis, *The School in the Home,* *50c. Fleming H. Revell Co., New York.

Talmey, *Genesis,* *$1.50. Practitioners' Publishing Co., New York.

3. Books for Home Reading of Junior Children

Lamb, *The Adventures of Ulysses,* *25c. D. C. Heath & Co., Boston.

Baldwin, *Old Greek Stories,* *45c. American Book C. New York.

Hale, *Arabian Nights,* *45c. Ginn & Co., Boston.

Longfellow, *The Children's Hour and Other Poems,* 40c. Houghton, Mifflin Co., Boston.

Lamb, *Tales from Shakespeare,* *40c. D. C. Heath & Co., Boston.

Brooks, *The Story of King Arthur,* $1.00. Penn Publishing Co., Philadelphia.

Tappan, *Robin Hood, His Book,* $1.50. Little, Brown & Co., Boston.

Putnam, *The Children's Life of Abraham Lincoln,* $1.25. A. C. McClurg & Co., Chicago.

Foster, *With Washington at Valley Forge,* $1.00. Penn Publishing Co., Philadelphia.

Conway and Conway, *The Children's Book of Art,* *$2.00. The Macmillan Co., New York.

Mitton, *Children's Books of Stars,* *$2.00. The Macmillan Co., New York.

Sidgwick and Paynter, The Children's Book of Gardening, *$2.00. The Macmillan Co., New York.

Dale, *Heroes and Great Hearts,* 60c. D. C. Heath & Co., Boston.

Price, *The Land We Live In,* *$1.50. Small, Maynard & Co., Boston.

Wesselhoeft, *Jack the Fire Dog,* $1.25. Little, Brown & Co., Boston.

Lang, *Animal Story Book,* $2.00. Longmans, Green & Co., New York.

Kipling, *The Jungle Book,* *$1.50. Century Co., New York.

Holden, *The Earth and Sky,* *28c. D. Appleton & Co., New York.

De La Ramee, *The Child of Urbino,* *30c. Educational Publishing Co., Chicago.

(See Industrial List for others.)

4. Missionary Books for Junior Children

Speer, *Servants of the King,* *50c. Young People's Missionary Movement, New York.

Carpenter, *Geographical Readers,* *60c. and 70c. each. American Book Co., New York.

Morris, *Home Life in All Lands,* 2 volumes, *60c. each. J. B. Lippincott Co., Philadelphia.

Van Bergen, *Story of China,* *60c. American Book Co., New York.

Ambrosi, *When I Was a Girl in Italy,* 60c. Lothrop, Lee & Shepard, Boston.

Sakae Shioya, *When I Was a Boy in Japan,* 60c. Lothrop, Lee & Shepard Co., Boston.

Yan Phou Lee, *When I Was a Boy in China,* 60c. Lothrop, Lee & Shepard Co., Boston.

Carroll, *Around the World,* Book V, 60c. Silver, Burdett & Co., New York.

Bicknell, *How a Little Girl Went to Africa,* $1.00. Lothrop, Lee & Shepard Co., Boston.

Krout, *Two Girls in China,* *45c. American Book Co., New York.

Eastman, *Indian Boyhood,* *$1.60. Doubleday, Page & Co., Garden City, N. Y.

McGraw, *Indian Child Life,* 10c. Board of Home Missions of the Presbyterian Church, New York.

Crowell, *Alaska for Juniors,* 25c. Board of Home Missions of the Presbyterian Church, New York.

Headland, *The Chinese Boy and Girl,* $1.00. Fleming H. Revell Co., New York.

Library of Travel Series, 50c. each. A. Flanagan Co., Chicago.

Everyland (monthly magazine), 50c. a year. Everyland Publishing Co., New York.

5. Industrial Training, Plays and Games

Grades V and VI

Beard, *Jack of All Trades,* $2.00. Charles Scribner's Sons, New York.

Beard, *Outdoor Handy Book,* $2.00. Charles Scribner's Sons, New York.

Tinsley, *Practical and Artistic Basketry,* *$1.00. A. S. Barnes & Co., New York.

Collins, *The Boy's Book of Model Aeroplanes;* **$1.20. Century Co., New York.

Beard, *What a Girl Can Make and Do,* $2.00. Charles Scribner's Sons, New York.

White, *How to Make Baskets,* *$1.00. Doubleday, Page & Co., New York.

Mowry, *American Inventions and Inventors,* *65c. Silver, Burdett & Co., New York.

Beard, *Things Worth Doing,* $2.00. Charles Scribner's Sons, New York.

Canfield, *What Shall We Do Now?* $1.50. Frederick A. Stokes Co., New York.

Gould, *The "Little Women Play,"* 50c. Little, Brown & Co., Boston.

Gould, *The "Little Men Play,"* 50c. Little, Brown & Co., Boston.

6. Industrial Training, Sports and Athletics

Grades VII and VIII

Baker, *Boys' Book of Inventions,* $1.60. Doubleday, Page & Co., Garden City, N. Y.

Goss, *Bench Work in Wood,* *85c. Ginn & Co., Boston.

Beard, *The Field and Forest Handy Book,* $2.00. Charles Scribner's Sons, New York.

Hall, *The Boy Craftsman,* $1.60. Lothrop, Lee & Shepard Co., Boston.

Wheeler, *Home Decoration,* $1.80. Doubleday, Page & Co., Garden City, N. Y.

Adams, *Outdoor Book for Boys,* $1.75. Harper & Brothers, New York.

Williams, *Theory and Practice of Cookery,* *$1.00. The Macmillan Co., New York.

Eggert, *The School and Farm,* $1.50. W. M. Welch Co., Chicago.

Bailey, *Garden Making,* $1.50. The Macmillan Co., New York.

Mission Furniture—How to Make It (Popular Mechanics Hand-book), 50c. Popular Mechanics Co., Chicago.

Griffith, *Wood-Working for Amateur Craftsmen,* 25c. Popular Mechanics Co., Chicago.

Beard, *Recreation for Girls,* $2.00. Charles Scribner's Sons, New York.

Perrin and others, *One Hundred and Fifty Gymnastic Games* (Spalding Library), 10c. American Sports Publishing Co., New York.

Gilman, *Housekeeping,* and Miller, *Outdoor Sports and Games,* in *Children's Library of Work and Play,* 10 volumes, $17.50. Doubleday, Page & Co., Garden City, N. Y.

CHAPTER VIII

THE INTERMEDIATE DEPARTMENT

1. Scope

The children in this department are thirteen, fourteen, fifteen and sixteen years of age. This corresponds to the eighth, ninth, tenth and eleventh grades of the public school.

2. The Nature of the Intermediate Child

For twelve or thirteen years nature has been at work building a boy or a girl. Nature now begins another twelve-year process of turning boys and girls into men and women. Boys and girls are the raw material which nature has assembled for the building of men and women. The twelve years' period of construction is divided into three parts, usually designated as early, middle and later adolescence. During the period of early adolescence, which lasts from twelve or thirteen to sixteen years, nature devotes herself most largely to physical changes; she rebuilds the body of a child into the body of an adult. New organs are installed, old organs are modified and strengthened.

a. The Three Waves of Adolescence

Having constructed the body of a man or woman, nature now installs in this body the

emotional nature of an adult. Middle adolescence, which comprises from the sixteenth to the eighteenth year, is characterized by this installation of the emotional nature of the mature man or woman.

Nature now takes a six-year period, known as later adolescence, from the eighteenth to the twenty-fourth year, for the installation of the intellectual equipment of the mature human being.

Of course all these changes are going on at once, but the *physical changes* are the *dominant* characteristic of the first period; *emotional development* characterizes the second period, and *intellectual reconstruction* is the distinguishing element in the third period.

The Intermediate Department comprises the children passing through the period of early adolescence.

b. Physical Characteristics of Early Adolescence

Early adolescence begins with puberty. Puberty comes earlier with girls than with boys, but it usually occurs at thirteen or fourteen years of age. The years of early adolescence are marked by very rapid physical growth. The energy of the preadolescent period that has expressed itself in the child's restless activity now devotes itself to internal construction, building up the new body. With the boy the heart enlarges, shoulders broaden, muscles solidify, height rapidly increases, sexual organs come to maturity, mustache sprouts and the voice changes. With the girl, the height and weight increase

rapidly, the pelvis enlarges, chest develops, organs of reproduction are established.

By fifteen, the boy has attained 92 per cent of his adult height and 76 per cent of his adult weight; girls have reached 97 per cent of their adult height and 90 per cent of their full weight. Girls grow but little after seventeen and boys increase but little after this age, and that mainly in weight.[1]

But growth in height and weight does not occur at the same time. The child "shoots up like a bean pole" and then fills out, or he may grow stout and then increase in height. This irregularity in the rhythms of growth produces the "growing pains" and awkwardness and other characteristic features of the transforming years of early adolescence.

These years of rapid growth are years of energy and health. Statistics show that the death rate for the period between ten and fifteen is lower than that of any other five-year period in the life of the individual.

c. Psychological Characteristics of Early Adolescence

Accompanying the physical changes of early adolescence are even more important mental changes. As the calyx of the flower unfolding reveals the hidden beauty of corolla, stamen and pistil, so the opening out of the physical organism reveals an expanding intellect, a deepened spiritual nature, and a new appreciation of the individual's relation to society. The power of

[1] Weigle, *The Pupil and the Teacher*, p. 48.

abstract thinking has arisen. The child is critical and logical. He does not doubt, but he demands reasons and will be satisfied with a definite, clear-cut logical explanation.

The capacity for mental analysis and abstraction leads the child to abstract virtues from various examples and build them into an ideal which he accepts as his standard. He is not a mere imitator, or hero worshiper, as he was in the preadolescent period. He now sees down into his hero's inner life and constructs a hero of his own out of the admirable qualities which he finds in all his heroes. He is passionately idealistic.[1]

The maturing of adult powers gives a sense of independence. The child now recognizes himself as an individual capable of performing all the functions of a man in society. Feeling this power, he wants to use it, longs to "get a job," becomes impatient with the restraints which hold him to the authority of the home. His desire for self-assertion is not because he is selfish or self-centered, but because he sees a new big world, recognizes himself as a mature unit in society, and longs to enter the stage and play his own part in the great game of real life. But this sense of independence is tempered by a sense of social dependence. Coe has said that at this age "both self-consciousness and social consciousness come to blossom."[2] The

[1] See Kirkpatrick, *Fundamentals of Child Study*, Chapter 8, for a further treatment of idealistic instinct.

[2] *Education in Religion and Morals*, p. 248.

altruistic impulse begins to take possession of the child as a means of motivating conduct. Altruism and idealism developed prevent the child from becoming a self-centered, non-social member of society.

The æsthetic nature blooms also at this period. The beauties of nature and the harmonies of color and sound and lines find a heightened response in the soul of the child. The discovery of *inner meaning* in all things deepens religion and turns *authority into experience.* Religion is no longer objective, but personally and intimately subjective. The child has learned *about* God; the adolescent youth now personally experiences God, and religion becomes *his very own.* Prayers once directed out into the skies are now directed down into the inner self, where God speaks to the soul in the most intimate companionship.[1]

Problems of Adolescent Development

Perhaps the most important factor in the control of Intermediate children is the leadership and comradeship of men and women of the highest Christian character. The cry of "older boys as leaders of younger boys" is a call in the wrong direction, for it serves to divert from mature men and women the responsibility for the training of the children of the community. The Boy Scout movement and similar organizations tend to provide a maximum of juvenile

a. The Need of Adult Leadership

[1] Starbuck, *The Psychology of Religion,* p. 194.

companionship and a minimum of adult companionship. There is too much truth in the old statement, "We send our children to the schoolmaster, but their schoolmates educate them." But the schoolmaster *should* educate them, and he will do so if he is a man of good character and a warm heart, who wins the friendship of his pupils and practices Froebel's maxim, "Come let us live *with* our children."

Professor Coe is certainly correct when he says, "A social life of which the family with its unity of adults and children and of both sexes is a type, is one of the surest safeguards of adolescence, one of the surest nurseries of the spiritual sensibilities."[1]

We shall not be able to solve the problems of adolescence until we get mature men and women sympathetically and helpfully related to the boys and girls in their homes and communities. Instead of forming organizations for the purpose of relieving adults from the care of children, we should be forming organizations to teach adults how to live with boys and girls. Our need is more adult companionship. Experience shows that such leadership is always preferred by adolescent children. A boy will choose as his comrade a companionable man in preference to a boy of his own age, *every time.*

In defense of certain types of boys' clubs, much has been made of what has been termed the "gang" instinct, and the "instinct for organization." It is believed by the advocates

[1] *Education in Religion and Morals,* pp. 266, 267.

of the much overworked theory of recapitulation that the child who is permitted to pass through all kinds of "gang" organizations will finally wear out the instinct and be saved to a higher order of society. But instincts do not wear *out;* they wear *in.* They *die* out through disuse.

b. The So-Called "Gang" Instinct

The term "gang" instinct is a misnomer. There is no gang instinct; there is a budding social instinct which may produce the "gang." The "gang" is a *construct,* not a *constructor.* In like manner, the *organization* is a *resultant,* not a *cause.* The social instinct seeks expression. In these early years it finds it in the warm comradeship of the family or in selected groups of playmates. Later it will find its expression in club, lodge, political party and church.

The so-called "gang" instinct reaches its height at thirteen years and then rapidly declines. This means that at the opening of early adolescence life interests enlarge, and the child who is already seeing inner meanings in things comes to find reality beyond the little group. The little group is supplanted by a larger group, and the child soon comes to submit to the rules of lodge, party or church as he formerly did to the edicts of the "gang."

Just when the earlier "gang" is breaking down and the social nature demands expression through a larger group, is the normal time for the child to join the church, thereby attaching himself to organized Christianity.

The fact that the "gang" is the result of the hungering of the social nature for group expression makes it evident that the family and the church must furnish such wholesome and adequate opportunities for youthful social expression that the group or "gang" will be dominated by the purest and noblest ideals. It is possible for the family ideal so to dominate the child that he will be as true to the standard of the home circle as another child would be to the standards of a street "gang." It is possible for the home or the organized class in the church school and the public school groups fully to meet the social needs of adolescence. Incipient secret organizations are the evidence of unsatisfied social needs.

c. Child Study vs. Race Study

Very much which has been published recently on the boy problem is foolish, untrue and weakly sentimental. Hasty deductions from the study of abnormal children, and the charm of the doctrine of recapitulation and the "culture epochs" theory of education have been at the root of much of the unscientific literature which has appeared on the "boy problem." The normal boy and his home and his school have been lost sight of in our haste to discover racial characteristics. It is to be regretted that writers in the field of religious education should popularize the recapitulation theory just when the public-school authorities were abandoning it as unsound. *Child* study and not *race* study is the basis of public school methodology.

The following references will correct many misconceptions of childhood and furnish a basis for the intelligent interpretation of adolescent life:

Thorndike, *Educational Psychology,* Vol. 1. Chapters XVI and XVII are of special value. Chapter XVI gives an excellent discussion of the doctrine of recapitulation and concludes "that the influence which it has exerted upon students of human nature is due, not to rational claims but to rhetorical attractiveness."

Bolton, "Unsoundness of the Culture Epochs," *Journal of Pedagogy,* Vol. XVI, pp. 136 f.

Henderson, *Text Book in the Principles of Education,* especially chapter XI, on "Recapitulation."

Coe, *The Spiritual Life,* especially chapter I and II, which treat of "Religious Awakening" and "Adolescent Difficulties."

Starbuck, *Psychology of Religion.* Chapters XVI to XXI, inclusive, are still the great chapters on "Adolescence."

Chancellor and others, discussisons in *Report of National Educational Association,* 1907, pp. 210-221. These articles show the absurdity of attempting to found an educational program on the "Race Life" hypothesis.

MacCunn, *The Making of Character.*

d. The Sex Problem

At this age the child feels potential within himself "the race-old forces by which life begets life." The presence of new powers and new emotions demands instruction and guidance on the part of parents and teachers. The child does not understand himself and he should not be left to learn by the trial and error method. In this connection the following observations seem to be demanded by present conditions.

(1) Sex instruction must be given by parents or adults who have the confidence of the children. The public school can teach botany or biology and lay the foundation for the ideal presentation of the truths of reproduction, but the personal instruction needed cannot be given in groups. The plain, frank private conference is always to be preferred.

(2) Sex instruction must be organized around *normal* life. A listing of diseases and abuses is always of very doubtful value, but certainly instruction in sexual diseases and the horrors of prostitution of the sexual function should be delayed until later adolescence and then handled sparingly. It is not good pedagogy to discover to a child his potentialities for vice by pointing it out in others.

(3) "Boy problems" are often created by so-called boy specialists who unduly magnify the difference of the sexes. It must be remembered that the points of unity are many times more than the points of difference. The cry of "men teachers for boys' classes and women teachers for girls' classes" may be the source of great misconception. Boys and girls both need the companionship of great-hearted men and women. We do need more men teachers in both the public schools and the church schools, but that should not be taken to mean that a talented woman should be asked to surrender a class of boys and turn it over to an unprepared man. The following statement from Professor Coe should be burned into the minds of all who

are seeking to work with adolescent boys and girls: "There can easily be too great separation of the sexes in all the sub-periods of adolescence. Simple, free and unrebuked association between the boys and girls, and between young men and young women, has proved itself in our American life and education to be wholesome. The reason, therefore, is the profound psychological relation between human love and love Divine."[1]

(4) The all-too-common practice of teasing young people about their beaux, jesting in their presence about the most sacred relationship of life, speaking lightly about marriage, divorce, elopements, marital infelicities, etc., is a most fruitful source of low ideals regarding sexual matters. The whole attitude of adults toward sex life should be such as to beautify and glorify life and its reproduction. In such an atmosphere the problems of sex will be looked upon by the young as natural and dignified aspects of life.

This should be the prayer of the adolescent child. This is the age when children respond most easily to suggestion. They cannot be commanded, but they can be led by the suggestion of those whom they love or admire. At this age, as at all others, consciousness is motor. To think a thing is to do it unless there are unusual inhibiting influences. For this reason every effort should be made to shield the Intermediate

e. Lead Us Not Into Temptation

[1] *Education in Religion and Morals*, p. 266.

children from all evil, and especially from evil companions, evil pictures and evil books.

It is frequently said that the child is sure to see evil some time, therefore it is best for parents to bring it to his attention in order that they may at the same time present the antidote. In this way, it is claimed, children will learn what they are to avoid. The facts do not justify the practice. We are not educated by negations. "Keep off the grass" signs are not so effective as "Walk on the walk" signs. Modern pedagogy has forced examples of false syntax out of our language textbooks, and the same pedagogy must force examples of false conduct out of our programs of moral and religious education. MacCunn has well said, "The best moral antidote lies not in warnings, however particular, but in that positive character which is the real source of strength in the hour of temptation."[1]

Mr. F. J. Gould, lecturer for the Moral Education League of England, insists that all stories told to children should be of a positive character, it being his belief that negative stories or those illustrating wrong, sin and folly should have no place in a program of moral instruction, except as they are brought in incidentally with the positive to teach by contrast, for the purpose of emphasizing and impressing the positive.

A man applying for a position as pilot of a

[1] *Making of Character*, p. 64.

steamboat on the Mississippi river was asked by the manager, "Do you know where all the rocks in the river are?" The man replied, "No, I don't know where they *are,* but I know where they *ain't.*" This man was the safe pilot. The pedagogy of early adolescence can be phrased in no better words than these: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Philippians 4:8.

f. The Need of Directed Social Expression

The social life of early adolescence cannot be neglected with impunity. The rapidly unfolding social nature demands expression. If the home and the church do not furnish adequate outlet for the social life, they need not be surprised to find outbreaks of social life which society does not approve. The church has too long posted in conspicuous places a blacklist of social activities, but by so doing she but popularized forms of expression which she wished to suppress. The crying demand of the present is that the church will announce lists of things children may do, provide suitable places for social expression, and furnish skilful instruction and direction.

It is especially important that the church provide a rich social life for the young people who enter the church during early adolescence.

Through this attention there is cemented a bond of fellowship which ties the young life to the church and an implicit and willing obedience to its teachings and ordinances as nothing else can do.

g. Stress and Storm

Much has been made of the stress and storm of adolescence. It is true that it is a period that produces intense mental commotion, contradictions, inconsistencies, etc. But much of this conflict may be avoided. It is not necessary to normal development. The heightening of the emotions which attends every new adjustment is not peculiar to adolescence. The first shave, the first long dress and all the other initial steps into "grown up" society are attended by intense emotions. Neglected, this emotion may be dammed up to break out in unfortunate directions. But, understood, it may be drawn off in normal directions. Here again the confidence of parents and teachers is the saving element. The children should be helped across these crises, not left to struggle through them alone. A father, discovering a heavy fuzz on his son's upper lip, and knowing that the lad was struggling with the problem of the first shave, purchased the boy a razor and shaving mug and taught him how to shave, as a matter of course, remarking that he began shaving when he was that age. And so parents may divine what must be the problems of the children, anticipate their troubles and tactfully help them to the new adjustment, and thus prevent the storm

and stress which will be sure to follow the repressed emotions.

h. Method as Important as Matter

In this period much depends upon the method of dealing with children. Commandments which had a place in the training of the preadolescent child must now, in a large measure, give way to council and conference. Every father is sure some day to look across the table into the face of his son and be startled to note a flash of independence and self-assurance, not rebellion, but the sense of self-realization which tells the lad that he is now a man. Happy is the man who has so lived into his boy's life that his son *by nature* will now become his son *by choice,* and consciously emulate the virtues which he has learned to admire in the parent. The loving companionship of mature men and women is the method *par excellence* for early adolescence.

i. The Normal Age for Joining the Church

The studies of Starbuck, Coe and others show that by far the largest number of conversions come during the Intermediate period. There is a high-water mark at the beginning of the period which repeats itself at the close of the period. We have seen that the conversions of the first period were accompanied by a sense of need of a larger social life; the conversions of the latter period are attended by more intense emotional manifestations. Out from a conflict of feelings the altruistic emotions predominate and the will selects those which lead to God.

These become a very personal *way* to a fuller, more abundant life in God, and thus the life of God is established in the soul of man.

No child passes through the adolescent period without being converted to something. It is not a question for the church to discuss as to whether the child will be converted. Nature will take care of that. It is the question of *to what will he be converted* which should concern the church. He may seek to find fulness of life by choosing as his example some popular hero, some bandit or cowboy lionized in cheap literature, or he may seek to find the life abundant by accepting Christ as the Pilot of his life. The church school which fails to present the Christian life in such vivid imagery that it begets a joyous response in young lives, has failed at the most critical point.

4. The Nature of the Curriculum

The curriculum of the four years of this period should consist largely of biographies of Bible characters and other great men and women who were the incarnation of the religious impulse. The Bible must always be the great source book for religious inspiration. It tells the story of how men lived their lives in the presence of God; of how nations arose and fell under the all-seeing eye of Jehovah. General history and missionary biography may be used to show how God is still present in the midst of the nations and in the lives of men.

a. Studies in Character

In the presentation of these biographies, the emphasis should be placed on character. The life should be so studied as to show its fruits, its influences upon society, and it should be evaluated in terms of social worth. It should be shown that God's approval rests upon all men who will the *good will* which promotes human welfare, and all other acts should be stigmatized.

From such a study of great lives the children should be led into a careful study of the life of Christ, the greatest man in history, in whom all the virtues center. There has been something wrong with the teaching or the home influence if this biography does not lead to the personal acceptance of the Christ as the *way* of life.

Through the senses we come to symbols. The child now sees *inner* meaning in all the concrete facts of experience. For this reason, religious art, great music, the wonders of nature are valuable sources of religious nurture and growth. A study of the inner meaning of the church ordinances deepens the religious life.

b. Studies in Inner Meaning

Most of the children should have united with the church before the close of this period. For this reason, the course should contain lessons dealing with Christian living, instruction regarding the duties of church members, and training in how to make decisions in the presence of life's problems.

c. Studies in Christian Living

The church school must develop the principle

of social solidarity. To this end, the historical courses dealing with biblical matter must be supplemented by courses which seek to acquaint the student with the social problems of his own day, in order that he may intelligently carry the social teachings of Christianity over into his daily life.

The introduction of social service courses in order to enrich the curriculum of the church school will compel the church to present a number of parallel elective courses suited to the needs of its students. The modern public high school now recognizes five distinct groups of students:

(1) Those whose abilities, ambitions and resources will enable them to complete the high-school course and continue through a college course.

(2) Those who will not go on through college, but who may safely defer the choice of a vocation and vocational training until after graduation.

(3) Those who must enter upon a vocation immediately after leaving high school, and who must receive their systematic vocational instruction before leaving the high school.

(4) Those who will continue in school but a year or two beyond the compulsory school age, and who must receive their practical and social training early in the high-school course.

(5) Those who will leave school at the end of the compulsory school age and go immediately to the industries.

For these five groups the high schools are offering special courses, as follows: the college preparatory course, the general course, the commercial course, the short business course and the industrial-agricultural course.[1]

Some such a reorganization of the Intermediate Department of the church school must be gradually worked out in order that the needs of the various groups of students may be more fully met. This may be effected by means of a rich curriculum and a carefully supervised elective system. That there is already a movement in this direction is shown by the following quotation from Prof. C. W. Votaw: "If our young people will stay in the Sunday school long enough to take four years of high school work and four years of college work, i. e., if they will pursue Sunday-school courses continuously until they are twenty-one years of age, then there will be time to give them both historical courses of study in the Bible and moral and religious courses in social living. But if they will not do these full eight years of work, and are not going to get social study in a regular college course, then it is more important for them to take social courses than biblical courses during the high-school years in the Sunday school."

Would it not therefore be well if our Sunday schools should provide a double curriculum in the high school years (fourteen to seventeen: a *historical* series, which would call for a sys-

[1] Johnston, *High School Education*, p. 79ff.

tematic study of Old Testament History, Old Testament Teaching, Jesus' Life and Teaching, and Primitive Christianity; and a *social* series, which in four annual courses would deal with the chief facts and problems of our social order? It would then be open to Sunday-school boys and girls to choose whichever series or whatever courses would best meet their wishes, would best give them the knowledge and guidance needed for the direction of their lives. Into the social courses would certainly be taken up all the Bible teaching that is applicable and helpful to the social conditions and problems of today.

For the purpose of social study, we already have some excellent courses and text books; for example, The Bible Study Union Course, "Christian Life and Conduct"; Jenks, "Life Questions of High School Boys"; Henderson, "Social Duties"; Josiah Strong, "Studies in the Gospel of the Kingdom." There are many books prepared for general reading and for school use that are suitable for Sunday-school courses of study, such as Jane Addams, "The Spirit of Youth and the City Streets"; Devine, "Misery and Its Causes," and "The Spirit of Social Work"; Henderson, "The Dependent, Defective and Delinquent Classes"; Nearing, "Social Adjustment"; Mangold, "Child Problems," and many others.[1]

[1] C. W. Votaw, "Further Progress in the Graded Sunday School," *Religious Education*, vol. 7, pp. 191-202, June, 1912.

5. Art and Adolescent Education

Art has a large place in adolescent education. Its proper use prevents excesses in youthful emotions and reinstates those emotional experiences which should pass over into conduct. Although feelings are bound up in physical and bodily processes, it is evident that emotion is more than a physical resonance or reverberation. Hirn and Baldwin have multiplied arguments to show that art is *social*. The sharing of an experience with others enhances or relieves it. Art involves imitation, and imitation is one of the prime methods of getting social experience. Hirn has pointed out[1] that it is not natural to have a good time alone. We get joy by gifts. Joy makes men good; pain makes them bad, provided sympathy is not engendered.

The church must make full use of the great art at its disposal for the religious and social education of the young people who are passing through the critical years of adolescence.

a. Music

All that was said in the preceding chapters regarding the importance of good music and the necessity of selecting only the best books for children's singing will hold true for the Intermediate department. But an added word is necessary here because of the physiological changes that occur at this time. In his splendid book "The Child Voice and Singing," Professor Howard has a chapter

[1] *Origin of Art*, p. 83.

on "The Physiology of the Voice" which should be carefully studied by all who deal with the music of adolescent children. From this chapter the following extract is taken to show the difference between male and female voices at this period:

"Among the physical changes which occur at this period is a marked growth of the larynx, sufficient to alter entirely the pitch and character of the boy's voice. As a female larynx is affected to a lesser extent, the voices of girls undergo little change in pitch, but become eventually more powerful, and richer in tone. This break of the voice, as it is called, occurs at about the age of fifteen years in this climate, but often a year or two earlier, and not infrequently a year or two later. The growth of the larynx goes on, with greater or less rapidity, varying in different individuals, for from six months to two or three years, until it attains its final size. In boys, the larynx doubles in size, and the vocal bands increase in the proportion of five to ten in length. This great gain in the length of the vocal cords is due to the lateral development of the larynx, for the male larynx, in its entirety, increases more in depth than in height. The result is a drop of an octave in the average boy's voice, the longer bands producing lower tones. The change in size in the female larynx is in the proportion of five to seven, and the increase is in height instead of depth or width, as in the male larynx. The vocal cords of women are, therefore,

shorter, thinner and narrower than those of men."

The care of the boy's voice during this transition is of the utmost importance. Not infrequently boys are lost to the church because they are permitted to drop out of the song service at the time of the so-called "break" in their voices. It should be kept in mind that boys' voices *change,* they do not *break.* With rare exceptions, there is a gradual transition from the high soprano, through the alto and tenor to the bass. By adapting the music to the changing voice and the use of such beautiful chants as are provided in such books as Eichhorn's "Songs for the Sunday School," boys may be kept singing in the church school and in the church choir during the entire period of adolescence.

The attitude of reverence and perfect quiet should be insisted upon during all worship exercises. Children should not be permitted to make light of the sacred service of song. Song books best suited to this department are:

Worship and Song, Pilgrim Press, Boston.
Eichhorn, *Songs for the Sunday School* (superintendent's edition), A. S. Barnes & Co., New York.
Hymns of Worship and Service, Century Co., New York.
Shepardson & Jones, *Scripture and Song in Worship,* University of Chicago Press, Chicago.
The Hymnal of Praise, A. S. Barnes & Co., New York.

The pupils of this age will be interested in "The Story of the Hymns and Tunes," by Butterworth and Brown, and their appreciation of

music will be enhanced by reading Mason, "A Guide to Music"; Scobey and Horne, "Stories of Great Musicians"; Horne and Scobey, "Stories of Great Artists."

Valuable material on the music of this period may be secured from these sources:

McConathy, "Music in High Schools," in *Proceedings N. E. A.*, 1908, p. 844.

Birge, "High School Courses; Appreciation Work," in *Proceedings Music Teachers' National Association,* 1909, p. 142.

"One Hundred Hymns of Brotherhood," *Survey,* January 3, 1914.

Two types of hymns should be emphasized in the Intermediate Department: those expressing social goodness, and those reflecting the inner and more subjective aspects of religious experience.

The pupils in this department must be brought into fellowship with the heavenly Father through songs of praise and adoration, and they must be made to feel their dependence upon him, but nature is now ripening up their social impulses and their sympathies and emotions are bringing them into tune with our common humanity, and there is great need of giving form and direction to these impulses through great hymns which emphasize the brotherhood of man. "Thy kingdom come, thy will be done on earth" is the theme for this type of song. These songs should not only reflect social goodness, but should also inspire to action, to holy warfare in behalf of the king-

dom of God which is to come here and now. Songs suitable for this period are hard to find because, first, our songs have been written for adults, and, second, the social aspects of Christ's teachings have not found adequate expression, as yet, in our hymnology. The songs listed here are not ideal, but they approach more nearly to the needs of the period than many others, and they suggest the type of song for which religious educators are now seeking.

Among the songs of action and social goodness the following may be mentioned:

Christian, Rise, and Act Thy Creed, *Russell*
Who is on the Lord's Side? *Havergal*
Onward, Christian Soldiers, *Baring-Gould*
Jesus Shall Reign Where'er the Sun, *Watts*
We've a Story to Tell to the Nations, *Sterne*
Fight the Good Fight, *Monsell*
O Beautiful for Spacious Skies, *Bates*
Stand Up, Stand Up for Jesus, *Duffield*
Dare to Do Right, *Taylor*
Sound the Battle Cry, *Sherwin*
Where Cross the Crowded Ways of Life, *North*

To meet the tendency towards introspection, which becomes prominent during this period, there should be hymns of communion with the Father, in which symbols, words and sentiment emphasize the personal presence of God in the soul. They should bring God and man together as co-workers.

The writer has indelibly stamped on his memory, from its frequent use in the church

school which he attended when a boy, the song which opened with these words:

> Bright angels meet me;
> Bright angels greet me;
> Bear me to that land on high;
> Bright angels meet me;
> Bright angels greet me,
> When I die, when I die."

The songs of this period must emphasize the fact that it is not necessary to die in order to have comradeship with God. Many of the old songs can be used to teach this lesson. Some old songs need to be edited to eliminate outworn theological conceptions. There are new songs which throw around the experiences of a scientific age the halo of the mystic's illumination. The following songs will help to deepen the religious experiences of Intermediate students without creating a morbid desire to die and be with the angels, or establishing false intellectual conceptions regarding the normal religious life:

O Master, Let Me Walk with Thee, *Gladden*
Saviour, Like a Shepherd Lead Us, *Thrupp*
Love Divine, All Love Excelling, *Charles Wesley*
Just as I Am, Thine Own to Be, *Hearn*
Nearer, My God, to Thee, *Adams*
Sun of My Soul, *Keble*
Abide with Me, *Lyte*
Take My Life, *Havergal*
Safely Through Another Week, *Newton*
Come, Thou Almighty King, *Wesley*
Faith of Our Fathers, *Faber*

b. Pictures

Just as it is the business of the church school to teach children to know, to appreciate and to love the great masterpieces in the realm of sacred music, so also is it the business of the church school to bring children into possession of their heritage in sacred art.

The public school, art clubs and free public art galleries are doing much to develop in the American people an appreciation of the best in art. The church must not forget that the really great art is religious art. The great conceptions of the masters must be renewed in the minds of our children. Copies of the masterpieces must adorn the walls of our Christian homes, books on religious art must be on our library tables, and the church must use this art interest in creating a capacity for the beautiful in life and character. Our churches must be made beautiful and our church school classrooms must be clean and light, and upon their walls must hang beautiful pictures which will lift teachers and class into the very presence of the Eternal Son of God; then the church will be a holy place, and worship will be indeed communion with our heavenly Father.

Splendid reprints of the great masterpieces in religious art are available at a very reasonable price. Small copies for children's notebook work may be had for one-half cent. Larger copies at from one to three cents each are satisfactory for class use; and still larger copies suitable for framing for classrooms or

home may be had at prices ranging from a few cents to several dollars each.

In this book the great masterpieces of art have been listed in connection with the different departments. The pupils in the Intermediate Department will find new interest in pictures which have been familiar to them from the elementary grades. They are now seeing below the surface of things and beyond the horizon. The teachers must now add new interpretations to old truths. Hofmann's "The Rich Young Ruler" will now have a new meaning, and the social message of Jesus will be reinforced by this great picture. Da Vinci's "The Last Supper" may now be studied for its hidden lesson. Such a study of this picture as that furnished by *The School News,* Taylorville, Ill., will suggest the service of religious art at this period of emotional upheaval.

There is a great need at this time for a study of the motives and methods of the world's great painters in order that the church may come to have a better appreciation of the great religious masterpieces. One of the best books for this purpose is Caffin, "How to Study Pictures." Other books are mentioned in the book list at the close of this chapter. The following books and articles should be read by teachers who wish intelligently to use the great masterpieces of art in the religious education of children:

Erb, "The Influence of Religious Art," *Religious Education,* vol. 7, pp. 502-509, Dec., 1912.

"The Use of Biblical Pictures in Teaching Children," *The Bible in Practical Life,* pp. 471-476.
"Art in the Sunday School," *Religious Education,* vol. 5, pp. 271-2, August, 1910.
DuBois, *The Natural Way in Moral Training,* Chapter IV.
Noyes, *The Enjoyment of Art.*
Puffer, *The Psychology of Beauty.*
Caffin, *How to Study Pictures.*

The special programs given by this department may use the great masterpieces of religious art in connection with the great hymns and anthems as a means of deepening religious sentiment. The following pictures are appropriate for the Easter season:

Christ's Entry into Jerusalem, *Plockhorst*
The Last Supper, *Da Vinci*
Christ in Gethsemane, *Hofmann*
Christ Before Pilate, *Munkacsy*
The Descent from the Cross, *Rubens*
The Holy Women at the Tomb, *Plockhorst*
Peter and John Running to the Sepulcher, *Burnard*
Easter Morning, *Plockhorst*
The First Easter Dawn, *Thomson*

Similar lists could be built up around Christmas, Thanksgiving and other special days of the church year. Beautiful hand-colored stereopticon slides may be purchased or rented from Frances Farrar, East Elmira, New York, and special day services of song to accompany the pictures are published by Clayton F. Summy Co., Chicago.

The religious drama is a powerful instrument for the development of the emotional na-

ture of adolescent pupils. The high schools are increasingly making use of this means of discipline. Great historical pageants are frequently reproduced in which whole communities live over again the experiences of an earlier civilization. Great religious pageants may profitably be conducted by all the churches of a community. The reproduction of the Passion Play in any community would give active emotional expression to many young people and afford a multitude of spectators an emotional response second only to that exerienced by the actual members of the cast.

c. Drama

Local churches often conduct religious dramas with great profit to the religious and social life of the young people. Sheldon's "In His Steps" has been dramatized for use in Young People's Societies. "Queen Esther," "Jephtha's Daughter," and other religious dramas have been published by A. Flanagan Co., Chicago, and Joseph F. Wagner, New York. The Pilgrim Press, Boston, publishes the following dramas suitable for Junior and Intermediate grades:

The Story of Joseph and His Brethren
The Story of Jacob
Moses the Liberator
Samuel and Saul
David the King
The Story of David and Jonathan
The Story of Solomon
The Story of Job

The Story of Elijah
The Messages of the Prophets
Nehemiah the Builder
Paul, the Prisoner of the Lord

The February, 1914, issue of *The School Arts Magazine* is a special dramatization number. *Good Housekeeping,* March, 1914, vol. 58, pp. 331-338, contains a very suggestive article on "Making Bible Stories Plain." William Beverley Harrison, New York, has issued several biblical dramas.

d. Literature

Public-school teachers are recognizing the importance of directing the home reading of adolescent children. In addition to establishing a standard of English style it is essential that pupils be interested in the vast field of good literature. The hearts of pupils must be won from the trivial by showing them the greater interest of books of more permanent value.

The National Education Association Committee of Seventeen on the Training of High School Teachers says: "No teacher ought to receive a high school certificate unless he is able to recommend stimulating and interesting books on subjects as various as astronomy, inventions, history, animals, literature, adventure, poetry, flowers, Indians and travel. He should know better than his pedagogy, books like *The Prince and the Pauper, The Jungle Book, The Oregon Trail, Astronomy with an Opera Glass, Tenting on the Plains, The Bar Sinister, Lives of the Hunted, Hero Tales from*

American History, and suitable poetry selected from a wide range. Boys and girls have, in the majority of cases, decided before leaving their teens what the bulk of the reading for the rest of their lives shall be; in fact, whether they shall read anything except novels. Librarians say that the majority of all reading is done by young people before twenty. The experiences of the world, its joys and sorrows, are bequeathed to us through books. By them, Shakespeare, being dead, yet speaketh. Woe to the boy or girl who leaves the high school without a taste for reading. Every decade or so sees the hours of the laborer shortened. What shall he do with his spare time? This becomes a question of increasing importance. The saloon, the pool room and the card table will have less attraction for the one whose teachers have given him a love for reading. The teacher who has not made a study of reading for adolescence cannot do his best in implanting such a love. Unless he supplements this special training each subsequent year of his teaching life by reading at the very least three adolescent books, he will gradually lose both the capacity and the inclination to direct the outside reading of his pupils." *Proc. N. E. A.,* 1907, p. 534.

If, to quote further from this same report, "some of the great masters of secondary schools have kept pupils marching to the music of great ideals until that way of marching became a habit," how much more emphasis

should teachers in the church school place on this method of forming permanent moral and religious character!

At the close of this chapter there will be found a list of literature suitable to the pupils of this department and a list of books that will be helpful to parents and teachers in directing the reading of young people in the Intermediate Department.

6. Expressional Activities

It has been beautifully said that the school is a garden of souls and the teacher is a soul horticulturist. It may be as truly said that the home is the soil in which the young plant grows, and in its bloom it will but show forth the elements which the soil contained.

a. In the Home

(1) Normal growth requires a variety of wholesome mental and physical activities. At the close of this chapter will be found a list of books containing things boys and girls can make and do, including wholesome games and sports. Each child should be kept busy. In addition to his plays and games, he should have a reasonable amount of real work. The child should be held responsible for the faithful performance of regular tasks. If possible, opportunity should be given for the child to earn some money at this age, but it must be kept in mind that this is still the age of growth and development and not the time to sell the child's energy for dollars and cents.

(2) Children should be taught to entertain themselves. It is a mistake to plan to amuse and entertain children all the time. They may easily be trained to entertain themselves with books, music, industries, and in social games and plays.

(3) Parents must watch the health of children of this period. The rapid growth of body and mind may tax the nervous system and cause hysteria and a general nervous breakdown. It is a mistake to crowd children too rapidly through the high school. High-school children should be given plenty of exercise, wholesome food and *much sleep.* The social evenings of high-school pupils should be few and the hours should be reasonable. Late hours and improper food cause most of the harm which is usually laid at the door of overstudy. Parents must remember that their children cannot make grades in the high school and in high society at the same time.

(4) There is no substitute for the home group. A boys' club which takes a boy away from home and teaches him forms of activity which he must go away from home to practise, is wholly bad. Boys and girls should be taught to do things which can be done in the home group. Children need to be taught how to live in homes. Parents must simplify their business and social duties so that they will have time to live *with* their children. At an earlier age they may work *for* their children, but from this age on they must work *with* them.

b. In the Day School

The high-school leaders are just now giving serious thought to moral education, vocational guidance and kindred topics. The physical training, directed games, gymnastic opportunities, manual training and domestic science provided by the school must be popularized by the church. It is folly for the church to establish a gymnasium when the public-school gymnasium is adequate to meet the needs of the community. By creating public sentiment in favor of these much-needed phases of public education, the church is relieved of much work which can be better done under the supervision of professional educators. But when the church does undertake any work in this field it is a crime against childhood to put such work in the hands of untrained voluntary workers who make a farce of the whole matter.

The high school fraternities which have been the source of so much trouble in recent years[1] have sprung up largely because the high school has organized its work around subjects of study, and ignored the social impulses of young people. "A school is not a purely intellectual workshop. It is a community in which the emotions are stirred, the imagination quickened, ideals of life imparted. Experience has shown that a school must address itself to the task of influencing conduct and shaping character. In order to do this it must have a

[1] *Religious Education*, vol. 7, No. 2, June, 1912, pp. 251-252.

philosophy implicit in its influence, explicit in its course of instruction.''[1]

Athletics, oratorical, literary and debating clubs, orchestras, musical and dramatic societies and high-school publications are, as a rule, not well organized, and almost always without intelligent supervision. High-school faculties are selected with reference to the curriculum, and the social and moral situations which arise in high-school groups have been left without direction.

At the present time there is no question receiving more serious attention from leaders in secondary education than that of the social and moral life of the students. Dewey, Irving King, Scott, Cooley and others have written convincing arguments on the subject, and many able high-school men have undertaken practical experiments which are being watched with great interest.

The Oak Park, Illinois, township high school has organized a Parents' and Teachers' Association which works through three committees —educational, social and athletic. The social committee plans the various social functions of the high school, and much is being done to give the students a rich social life, and a fine spirit of democracy is being promoted. The educational committee provides open meetings calculated to create a sentiment for higher educa-

[1] Sadler, M. E., ''High Churchmen and the Crisis in English Education,'' *Contemporary Review*, vol. 98, pp. 257-72, September, 1910.

tional ideals, and the athletic committee has provided a program of physical culture, competitive games and sports which includes every boy and girl in the school. All this work is carefully supervised.[1]

Another evidence that the high-school leaders are awake to the needs of social cooperation in directing the pupils' high school course is the tendency to appoint counselors for each pupil in the school. Dr. Colin O. Davis, assistant professor of education, University of Michigan, makes the following recommendation to high school teachers: "Time may well be taken at the beginning of every school year to consult seriously and sympathetically with every pupil respecting his aims, ambitions and choice of studies. For this purpose, an advisory committee should be formed for every single high-school individual. By this committee the curriculum of every pupil should be analyzed and, if necessary, remodelled."[2] The members of this committee, Dr. Davis advises, should consist of the following persons:

(1) The student himself.
(2) The parents or guardian.
(3) The pupil's former teacher.
(4) The prospective teacher.
(5) The principal of the school.

The administration of this program will require time and patience, but it will go far to-

[1] Hollister, *High School Administration*, $1.50, D. C. Heath & Co., Boston, pp. 197-8.

[2] Johnston, *High School Education*, p. 88.

ward giving the pupil the guidance which will enable him to develop into an efficient, self-controlled member of society.

In addition to this supervision of the work of the individual pupils, there must be wise direction of all groups organized for any high-school activity. The petty grafts connected with class pictures, annuals, pins and other transactions involving the expenditure of class funds will emphasize the need of both direction and instruction.

"Through the activities of a well-regulated school, habits of response to moral situations, a sense of responsibility and an appreciation of the meaning of social interdependence should be acquired naturally. Too much emphasis cannot be put on the school as a social institution in which preparation for life is taking place through all of its actual, concrete relations and activities."[1]

In addition to the formation of habits of moral response from the actual participation in the life of the high school and the larger life of the community, there is a growing conviction that direct, specific moral instruction is also needed. Araburgh has pointed out that "training which is the result of participation in the life, not only of the school but of the larger life outside the school, manifests itself in habits and characteristic attitudes. These, however, do not function unless a stimulus is present, and, in conditions that are constantly changing,

[1] Johnston, *High School Education*, p. 340.

the original stimulus may be lost."[1] Araburgh quotes from Prof. Tufts: "Morality is not all habits and emotions. Conscious conduct implies not only doing the right thing when we know it, but finding out the right thing to do. Conduct that is mere habit is not real moral conduct; 'good habits' need constant revision for growing persons and changing society."[2]

The time for merely debating the pros and cons of direct and indirect moral instruction has passed. It is now generally agreed that some knowledge is necessary in any adequate program of moral instruction, and the question now turns on the method and content of such courses. The following suggested courses are worthy of very careful study by all who are interested in any phase of adolescent development:

Araburgh, "Moral Education and Training, with a Suggested Course of Study," Chapter XVIII, in Johnston, *High School Education.*

Davis, "Vocational and Moral Guidance in the High School," *Religious Education,* vol. 7, pp. 645-53, February, 1913.

Sharp and Neumann, "A Course in Moral Education for the High School," *Religious Education,* vol. 7, pp. 653-80, February, 1913.

Johnson, "The Problems of Boyhood," *Biblical World,* beginning with January, 1914.

Sharp, *Success, A Course of Moral Instruction for the High School,* Madison, Wis.

[1] Johnston, *High School Education,* pp. 340-341.

[2] Tufts, J. H., "Is There a Place for Moral Instruction?" *School Review,* vol. 16, p. 476.

(1) *Worship.* It has been pointed out in an earlier paragraph that religion now becomes subjective instead of objective. The inner meaning now bulks large and religion becomes more personal than ever before. For this reason more symbolism and ritual will add to the effectiveness of worship; there should be more class responses and prayers, with instruction by way of interpreting personal religious experience.

c. In the Church School

A department assembly is very much to be desired, so that the music, art, ritual and instruction may serve to nurture this feeling of the personal presence of God *within* the soul. Private, daily prayers may be encouraged, and "quiet hour" leagues may be formed to encourage private devotions.

The Intermediate children should not be permitted to lose interest in the regular church service. The pastor should each Sunday introduce into the order of service some response, song or prayer which the Intermediate Department of the church school has prepared for the occasion. The young people go to church prepared to take a definite part in the program of the day. For example, if the congregation is asked to join in repeating the Twenty-third Psalm, the young people would join heartily in the exercise because they had been taught the psalm and asked to come prepared to join in its repetition during the morning service. There should be nothing in the printed order of service or in the announcement from the

desk which would show the place of the church school in these special numbers.

(2) *Classroom Expression.* Good teaching requires the active interest and response of the taught. The teacher has done his work when he has occasioned the appropriate response. Classes in the Intermediate Department should be kept down to twelve or fifteen members, so that there can be conference and individual direction of required expressional work. In these grades there will be map drawing, notebook work, essays, reports on special topics. The classes should be expected to prepare their lessons at home and they should be held responsible for the character of their work. The home should be notified if there is careless or indifferent work. To permit disorder, inattention and carelessness is immoral and breeds the very attributes of character which the church school is trying to eradicate. Honesty, faithfulness, accuracy, reverence and respect are virtues which must attach to the class work of the church school.

The teachers in this department should supervise and direct the lesson study period as much as possible. The time must soon come when a much longer period will be given to the period of instruction. If the teacher could spend half an hour each Sunday directing the study of the lesson there would be much more and much better lesson preparation at home.

The teacher must himself know how to study, and he must give expert guidance to his pupils

as they master the same art. It is often time wisely used to devote the entire recitation hour to a study of the lesson *with* the pupils.

The classes in this department should be provided with copies of the American Revised Version of the Bible to be used freely in class. They should also have maps, tables and adequate reference books, and pupils should be taught how to use them.

(3) *Group Benevolences and Social Life.* (a) *Types of Group Organizations.* The first organizations which were formed to meet the needs of preadolescent and adolescent children were the Junior and Intermediate Leagues and Christian Endeavor Societies. The program for the adult society was diluted and the result was a children's prayer meeting. Because of the weakness and inadequacy of these societies, a large number of organizations have sprung up within recent years. Rev. Herbert W. Gates [1] classifies these organizations as follows:

i. Religious Organizations
   a. Interdenominational
      Knights of King Arthur
      Knights of the Holy Grail
      The Boys' Brigade
      The Modern Knights of St. Paul
      The Pilgrim Fraternity
      The Phi Alpha Pi Fraternity

[1] Gates, "The History, Scope and Success of Organizations for Boys and Girls," *Religious Education*, vol. 7, pp. 223-235, June, 1912.

Junior and Intermediate Christian Endeavor Societies
Junior and Intermediate Epworth Leagues
The King's Daughters
The Fecit Club
And many others

b. Denominational and Church Organizations
Junior Brotherhood of St. Andrew in the Episcopal Church
Junior Brotherhood of Andrew and Philip, in the Reformed and Presbyterian churches
The Knights of Methodism, in the Methodist Episcopal church
Junior Brotherhood for Presbyterian boys in Chicago
The Anderson Boy Movement, a community organization under the auspices of the Central Christian Church of Anderson, Indiana

ii. Organizations Not Distinctively Religious
Boy Scouts
Camp Fire Girls
Boy Pioneers
Woodcraft Indians
And many others

This heading might also be made to include such movements as the Playgrounds, National First Aid Association, United States Volunteer

Life Saving Corps, Humane Societies, St. Nicholas' League, etc.[1]

Each of these organizations has its strength and its weakness. The Boys' Brigade is military. It makes its appeal through uniforms, marching and other military features. The Knights of King Arthur seeks to revive the nobler side of medieval chivalry. It provides for graduation and gives opportunity for out-door activities, such as woodcraft and scouting. The Pilgrim and Phi Alphi Pi fraternities appeal to a boy's love for ritual and lofty idealism. The Boy Scouts and Camp Fire Girls stress out-door activities and the building of sound physical, mental and moral life. The Scout law includes twelve points: honor, loyalty, usefulness, friendliness, courtesy, kindness, obedience, cheerfulness, thrift, courage, cleanliness and reverence. The founders seem to have labored under the mistaken notion that one could teach virtue by rehearsing children in a catalogue of virtues. Courage, for example, may be immoral if directed toward a non-social end; one may industriously prosecute evil; forbearance ceases to be a virtue when it tolerates evil. Virtue must always be made to involve the prosecuting of social ends and purposes.[2]

With respect to democracy, these societies

[1] For listing of societies of this character, see Votaw, *The Progress of Moral and Religious Education in the American Home*, 25c., Religious Education Association, Chicago.

[2] Coe, "Virtue and the Virtues," *Proceedings of N. E. A.*, July, 1911.

vary from the small secret societies to the large democratic or mass organizations. The exclusive society claims to do an intensive work with a small homogeneous group; the mass organizations claim to raise the general level of the multitude.

It is safe to say that none of these organizations should be accepted or condemned *in toto*. In selecting from them all the elements which should enter into an organization for a given church or community, the following principles should be observed:

Care must be taken not to throw the whole of a child's life into the imagery of one of the aspects of life. The Boys' Brigade, for example, tends to cause a boy to look upon all the duties of life through military glasses. On account of a boy's interest in athletics, some teachers try to present life as a great game, and one teacher has gone so far as to prepare a textbook for boys on the life of Christ under the general title, "Jesus Christ as the Head Coach"! True, life is a game, but it is more than a game, and the student must have life presented by means of many illustrations. The student has many interests, and all of them should be made use of in teaching. The society or club which crystallizes its teachings within the scope of *scouts, knights, athletes,* etc., will narrow life into a limited channel and cause its members to see all of life in terms of a single aspect of life.

Children should rehearse only those tendencies which are to survive in the race. All

other tendencies should drop out through disuse. The prophets of a race select out the tendencies which are to enter into the race of the future, and the teachers of the race hand these tendencies on to the future through rehearsals. There is no peculiar virtue in giving a child skill in making birch-bark canoes. When the Indian taught his child to make a canoe, he was not rehearsing an ancestral tendency; he was rehearsing him in an adult Indian activity. The present is more interesting than the past. Steam launches and modern houses are as interesting as birch-bark canoes and wigwams. The child wants concrete experiences to which he can respond. Fairy stories appeal to wonder and play instincts, not because of *race* experiences, but because of *individual* experiences.

The child of man is at no time a little animal or a little savage. He is at all times a *developing human being.* Education should seek to tie native tendencies and impulses to wholesome life interests; e. g., reading, music, photography, mechanics, electricity, community industries, wholesome games and sports. No tendency should be indulged *to get it out of the system.* Von Baer's law of recapitulation and Aristotle's doctrine of catharsis, which have been popularized in America by G. Stanley Hall and his disciples, are already, if not obsolete, at least obsolescent, in the field of secular education. Practices based upon these discarded theories still persist in many boys' clubs

and girls' guilds. In defending his theories Hall says: "It seems a law of psychic development, that more or less evil must be done to unloose the higher powers of constraint and practice them until they can keep down the baser instincts. . . . Faculties and impulses which are denied legitimate expression during their nascent periods break out well on in adult life." (Hall, *Adolescence,* Vol. II, pp. 83 and 90.) This is the doctrine of later immunity through early indulgence. It is a sort of vaccination against vice by early participation in it. An old Quaker, hearing his son swearing, said: "Keep it up, Thomas, keep it up, till thee gets it all out of thee." *One can not curse profanity out of his system,* and he cannot get cruelty, brutality and animalism out of his system by rehearsing racial tendencies.[1]

Care must be taken not to create an extraneous organization or machine which cannot be easily sloughed off when it is outgrown. The work of the local church is sometimes handicapped when its interests conflict with the national organization, whose officers, located in a distant city, attempt to popularize practices, programs and ideals which are not in harmony with local needs. It must always be kept in mind that the function of any society is to promote the welfare of its own members and not to

[1] See Thorndike, *Educational Psychology,* vol. 1, pp. 275-277; Chancellor, *Proceedings of N. E. A.,* 1907, pp. 210-221; Klapper, *Principles of Educational Practice,* chapter 6, and Henderson, *Text-book in the Principles of Education,* chapter 6.

keep intact the machinery of any state or national organization, denominational or otherwise. There is often great value in affiliation with outside organizations, but the *veto power must rest with the local society.* A regular system of promotion should pass pupils on from society to society just as automatically as they go through the grades of the public school.

Example and imitation are powerful factors in the educative process, but both have their limitations. The example, being concrete, is of necessity limited to time, place and circumstances. It will be Greek, Hebrew, Roman, English, etc. But life will always be bigger than any type. MacCunn says, "We outgrow types because they are *finite,* and we are *infinite* in our possibilities." *The world needs more than an example—it needs a Saviour.* A man who bases his life solely on an example may become as narrow as his example. This is true even though the type be a social ideal. The attempt to mould life after some social pattern may lead to fanaticism and pedantry. The historic examples are the Puritans, the Covenanters, the French of the Renaissance seeking Roman and Greek models. The practice tends to sham and insincerity. In such organizations as the Knights of the Holy Grail and Knights of King Arthur, there is the tendency to play a part, to ape and mimic and not to be sincerely living the part. These orders require each member to take the name of some knight or hero, ancient or modern, and try to emulate his

knightly virtues. It might be better to include the King Arthur stories among the many selections of heroic literature which are taught during this period than to make the King Arthur imagery color all the interests of the period. *The Story Teller's Magazine,* Vol. I, contains twelve articles showing how the story of King Arthur may be presented to children of the Junior and Intermediate grades. Those who are in charge of organizations based upon hero worship—imitation of an example—must bear in mind that *type must be reinforced by precept,* and precept must be supplemented by the cultivation of a sound moral judgment.[1]

The public school is the chief democratizing agency in American life. It is not necessary that the church should organize mass clubs for the purpose of bringing students into sympathetic relation to each other. Churches and Christian associations often enter into competition with the public schools in athletics and social center activities. Very often public-school gymnasiums are empty because boys' secretaries have induced the public-school pupils to join athletic classes connected with churches and Young Men's Christian Associa-

[1] Students of this subject should consult MacCunn, *The Making of Character,* chapter 10; Klapper, *Principles of Educational Practice,* chapter 12; McDougal, *Social Psychology,* chapters 3 and 14; Kirkpatrick, *Fundamentals of Child Study,* chapter 8; Horne, *Psychological Principles of Education,* chapter 24; Munsterberg, *Psychology and the Teacher,* chapter 19; Henderson, *Text-book in the Principles of Education,* chapter 11.

tions. It should be clearly understood that boys and girls whose social and physical life are being adequately cared for by the home and school should not be disturbed by leaders of association classes whose chief business it is to minister to those who are deprived of such opportunities.

The ideal organization is a local homogeneous group, having organic connection with the church, under the direction of a trained educator. The society should include many interests, but it should centralize its activity in a Bible study class or some other interest definitely related to the church or the church school. The Sunday session will be entirely religious; the week-day activities will be social, industrial, recreational, etc., care being taken to have the ideals of the church school dominate the life of the week. For the most part, the week-day activities will relate the young people to the homes of the community, and their activities will be but rehearsals preparing them to participate in the actual life of the community in which they are reared.

a. *Tests of Class Activities.* The class teachers will direct the greater portion of the class activities through the organized class, but there will be special occasions when the department, as a department, will participate in types of expression which will serve to weld it into a unit and standardize and popularize certain types of conduct.

The class expression will be related to the

topics of study and will be planned to deepen and make vital the lessons of the year. The following are conditions which should attach to all class activities of this department:

They should be under the direct supervision of the class teacher, and so correlated as to fit into the general purpose of the year's lessons.

They should provide for the largest amount of student initiative. The class should feel that it is their enterprise.

All class activities affecting the school, such as public programs, dinners, etc., should have the approval of the Director of Religious Education.

The work attempted should be in every way worth while, and only worthy means should be used to achieve the end sought.

It must be kept in mind that the peculiar aspect of the religion of the early adolescent is its *inner personal* nature. All expressional work should serve to deepen this personal aspect of religion. Everything done by the pupils must be the real expression of their own desires and purposes. They should be asked to observe cases of need, and allowed to discuss freely how and for what their money should go. It is not enough to keep a class busy doing things. The things they do must be selected with reference to the lesson theme of the year and with reference to the personal interest which the class feels in the object of their efforts.

The various problems which are presented to

the class in connection with their expressional activities should be made a matter of their prayers as well as of their thought and action. When a committee from the class feels the rising emotion of sympathy, then is the time for prayer for the needy and for guidance that they may wisely respond to the need. Young people actually solving problems can pray real prayers. This prayer life must not be neglected in the zeal for good works.

b. *A List of Class Activities.* In Secondary Leaflet No. 4, published by the International Sunday School Association, the following list of activities of Intermediate girls is given to show what varied activities are possible for classes in this department:

Rally Day—Took charge of all special day programs for school.

Sent missionary box to Pine Ridge Agency Indians for Christmas.

Sent flowers and plants to sick members and to hospital.

Two "Howling Success" socials.

Two home baking sales.

Forty-five dollars to Church Basement Fund.

Five dollars to United Charities, and Helen Thompson (fourteen years) elected member Board of Directors of United States.

Gave a splendid dinner and birthday party to one of their members who scarcely knew what a party was.

Surprised Mrs. Dickson, their teacher, on her birthday and brought two lovely gold spoons.

Took charge of Deacon's Fund and Book of the Presbyterian Church at the request of the pastor.

Subscribed for missionary magazine which is used in their fortnightly meetings.

Subscribed for *Executive* for their Sunday School Superintendent to help him become a live wire.

Subscribed for *Mothers' Magazine* for all their mothers.

Issued invitations for a splendid Mothers' Day service, May 12, had a packed church, gave out twenty dozen carnations to ladies, and at the close gave a copy of *Mothers' Magazine* to each lady.

Two dollars to buy food for a poor family.

Gave a "can social" just before Thanksgiving. Received $11.00 and 69 cans of fruit and vegetables. The day before Thanksgiving they packed 22 baskets. It took five hours' work with a dray to make this distribution to 22 families. The donation included 18 loaves of bread, 10 boxes of graham crackers, 3 bushels potatoes, 35 cans vegetables, 16 cans fruit, 18 jellies, 30 pounds rice, 14 pounds coffee, cranberries, 2 baskets assorted fruit, 1 box apples, 27 chickens, 450 pounds flour, 2 pairs of shoes, much warm clothing and one ton of coal.

Just been placed in touch with Dr. Allen of India, and have plans to help her with "waste material."

Planning more help for missionaries, Mr. and Mrs. Johnson of Pine Ridge Agency.

This suggested list of activities is worthy of commendation if each item met the six conditions just enumerated. It seems hardly possible that this list could represent the *normal* program of one class for a single year.

c. *Inter-Class and Inter-School Activities.* Conditions sometimes arise where it seems necessary to organize independent groups, taken from the various classes, to meet the special needs of pupils. Such are sewing classes for certain types of girls, classes in personal hygiene for certain groups of factory or shop boys and girls, athletic groups for office or working children who do not enjoy the public school facilities. All such groups should be in charge of the superintendent of the department under the general supervision of the Director of Religious Education. All inter-school activities, such as participation in athletic leagues, union services, and community picnics should be in charge of the Director of Religious Education.

7. Organization

a. *Departmental superintendent.* This officer shall have general charge of the department with power to supervise the devotion, instruction and social and expressional life of the classes within the department.

b. *Secretaries*

c. *Music leaders*

d. *Teachers.* The classes in this department will usually consist of classes of boys with men

teachers and classes of girls with women teachers, though there will occasionally be mixed classes, and frequently men will teach girls' classes and women will teach boys' classes. The question of *efficiency* will always come before that of *sex.*

e. *Officers of organized classes*

f. *Director of boys' and girls' work.* In large schools it may be found necessary to employ special directors to supervise the group activities of the boys and girls. In such cases these officers will work under the direction of the superintendent of the department.

The department should meet as a unit for instruction and very much of its expressional life, being divided into boys' and girls' divisions for just those activities which can best be managed in segregated groups.

The work of the Intermediate Societies now conducted by separate organizations, and the various boys' clubs and girls' guilds, etc., can all be done more effectively under the management of the departmental school. Such an organization enables the church school to control the expressional activity of its pupils during the critical adolescent years.

The superintendent of this department should have general direction of all the work of the department. The work of each class and each organization maintained by the department should be planned in detail and each teacher should be given definite and explicit instruction regarding his particular work in or-

der that there may be unity in the work of the department. Each teacher's work should be outlined by weeks and detailed references should be given to sources of information on the various topics included in the lesson. The superintendent's plan book should contain the program for the departmental assembly, the general plan of each lesson in each of the four years, and a schedule of the activities of the various classes.

Teachers' meetings should be held weekly for the planning of each week's work and for the study of books dealing with the work of the department.

The problem of new and supply teachers may be solved by the plan of cadets discussed in the previous chapter. The department superintendent must give careful attention to the training of these cadets. Their observation work should be directed and their reading supervised.

In order that the department superintendent may keep in touch with the work of each teacher, each of them should be asked to hand in a weekly report setting forth the facts indicated on the following form.

TEACHER'S LESSON OUTLINE

Church of Christ, Hedrick, Iowa

..... Class .... Teacher
Date ....Hours of Preparation
..... Department Lesson Number .....
.....Year Roll Call ..... Offering .....
Aim of the Year .....

.....
General Subject .....
Theme of the Lesson .....
.....
Aim of this lesson .....
.....
Outline used by teacher in presenting this lesson .....
.....
.....
.....

(*Use Roman figures to refer to main points; Arabic for sub-heads. Hand this report to the department superintendent at the close of the lesson period.*)

Requiring this definite information each week in writing cultivates in the teachers the habit of careful and detailed preparation. This plan has been successfully carried out in small and large schools. The teachers like it. They grow when they are supervised, and they welcome helpful supervision. Department superintendents will be surprised when they learn how many hours some of their teachers give to lesson preparation. The outlines of the weekly lessons submitted by the teachers will serve as a basis of helpful criticism in methods of planning and presenting the lessons of the department.

8. Equipment

It is not within the scope of this book to discuss in detail the housing of the church school. It is enough to say that the modern church school will demand a new type of church

architecture. The church school must be *organized and equipped as a school,* and at the same time it must be so related to the church itself as to make it in reality, as well as in name, a *church school.*

It is possible to meet every demand of the educator and yet preserve the peculiar æsthetic qualities demanded by church architecture. One of the best discussions of this subject is found in chapter II of W. W. Smith's "The Sunday School of To-day." The chapter is written by Mr. Charles W. Stoughton. The illustrations and the discussion combine to make a convincing argument for the newer type of church architecture. Building committees should have access to the following practical books on church and school architecture:

Lawrance, *Housing the Sunday School,* $2.00. Presbyterian Board of Publication, Philadelphia. Valuable for its historical treatment.

Moore, *The School House,* $2.00. Published by the author, Joseph A. Moore, State Inspector of Public Buildings, Boston.

Burrage and Bailey, *School Sanitation and Decoration,* $1.50. D. C. Heath & Co., Boston.

Shaw, *School Hygiene,* $1.00. The Macmillan Co., New York.

Among the architects who are standing for the best in church and school architecture are Maurer & Mills, Cleveland, Ohio, and Stratton & Stratton, New York City.[1]

The detailed equipment of the Intermediate Department should include these items:

[1] For further reference see *Biblical World,* August, 1914, and *Religious Education,* June, 1914.

a. *A department assembly room.* The work of this department cannot be effectively done without a period of real and reverent worship suited to the needs of early adolescence. This requires a separate assembly room. The room should be beautiful, well lighted and church-like, so that the atmosphere of worship will be easily secured.

b. *Separate classrooms.* These rooms should be beautiful, artistically decorated and scrupulously clean. The windows should be of clear glass and so arranged that the light will enter from the rear or left of the pupils. It must be kept in mind that these are schoolrooms. Ventilation of separate classrooms is a difficult but important matter. The working rule for public schools is: for each pupil in a room there should be three square feet of window space; fifteen square feet of floor space; 200 cubic feet of air space, and the air should be changed every seven minutes. Even greater care should be taken of the classrooms of the church school.

c. *Well-chosen pictures on the classroom walls.* Chapter VII in Burrage and Bailey, "School Sanitation and Decoration," gives helpful suggestions on framing and hanging pictures.

d. *Adequate blackboard space.* The blackboard is essential to good teaching, and no classroom should be without one. When blackboards are built in the walls, they should be three feet high in the lower grades and three and a half to four feet high in the upper grades.

In the Beginners' and Primary Departments they should be set two feet four inches above the floor, and in the Junior and Intermediate Departments three feet above the floor. A chalk and eraser receiver should be placed below the blackboard. The blackboards and chalk trays should be cleaned after each session of the school.

e. *Bookcases for reference books and cabinet for supplies.* The material used by the class must be properly classified, and always kept clean and in order.

f. *American Revised Bibles for class use.*

g. *Work tables for map drawing and hand work, with chairs to match.* The color of both should fit into the color scheme of the room. The Moulthrop combination chair and desk is to be preferred to tables and separate chairs.

h. *Stereographs and stereoscopes, maps, charts and models.* A classified list of these supplies is given in Chapter VII. Most of this material is adapted to the needs of this department.

9. Program

The program for the exercises of this department should consist of three parts, as follows:

a. *A period of real and reverent worship.* There is great value in having high-school boys and girls pray and sing together. The service should be suited to the experiences and needs of young people of high-school age, and there must be absolutely no af-

a. Period of Worship

fectation or sham about the service. Sincerity and worth-whileness must stamp the entire exercise. The atmosphere of reverence should be created and maintained. All who attend should be expected to participate in the service. The class teachers should be in this service, leading and giving direction to the program. All tendencies toward disorder should be immediately suppressed. Tact and courtesy must be combined with firmness.

This part of the service is not for the purpose of entertaining children. It is conducted for the purpose of leading children in sincere and reverent worship of God. The following order of service is suggested:

(1) Voluntary

(2) Department announcements and reports. All business should be out of the way before the worship service begins.

(3) Song

(4) Offertory. The pupils of this department should be provided with collection envelopes like those used at the regular church services. This is their contribution toward the regular expenses of the church. Emphasis should be placed on regularity of giving rather than on the amount given. The purpose is not to raise money to pay the expenses of the church school; it is to teach young people to contribute regularly toward the expenses of their school and church.

(5) Song

(6) Brief address, responses from classes, or special music prepared for the occasion

(7) Song

(8) Brief closing prayer by leader or school. Classes now march quietly to their classrooms.[1]

b. *A period of instruction in Christian knowledge.* The Bible is the textbook for this period, and the school should own enough copies of the American Revised Version of the Bible to supply each pupil with a copy for class use. These Bibles should be kept in the classrooms. There is no virtue in children carrying their Bibles to and from the church school; the virtue is in the use of the Bibles in the class, and in the study of their own Bibles at home.

b. Period of Instruction

The following order of exercise is suggested for the class study period:

(1) Roll call

(2) Class announcements and class reports. This should be brief. No class business should be done during this period. Class business meetings may be held on week-day evenings.

(3) A brief prayer creating the proper atmosphere for the reverent study of God's Word.

(4) The teaching of the day's lesson. Not a single minute should be taken to discuss week-day activities, athletics, "hikes," parties, etc. The teacher should go at once to the lesson.

[1] See Winchester, *Worship and Song*, and Shepardson and Jones, *Scripture and Song in Worship* for suggestive orders of service for this department.

The class must be held together by the content of the lesson, not by class organization or other external bands. The lesson itself must be made worth while, and the interest in subject matter must be such that pupils will return from Sunday to Sunday because they get value received for their time and energy within the class. The chief incentive for class attendance must be *a lesson well taught.* Class organization has its place, but it is a minor place. This being true, the teacher must be provided with adequate illustrative material to make the lesson vivid and concrete. These same pupils are studying ancient history in the high schools under college-trained teachers who have adequate library equipment; if they are ever to learn Jewish history they must learn it now under teachers who know their subject matter thoroughly and who know how to teach it with power and how to relate biblical history to the history which is being learned in the public school. What we need is *brains within the classroom, not bands around the class.* We must ask for prepared teachers and demand that students study their Bible lesson as they study their lessons for the public school.

(5) Brief closing prayer by teacher or class

c. *A period of training in and for Christian service.* The group benevolences discussed under the topic "Expressional Activities" in this chapter have their place in the Sunday program of the church school. In addition to this expressional work,

c. Period of Expression

this period may be used to teach the students the history and meaning of the great church hymns, to create an intelligent appreciation for the great religious masterpieces and to explain the significance of the ordinances and ritual of the church.

It is desirable that these three periods be united into one exercise of from one hour and a half to two hours. Allowing one hour and a half for the church school, the Sunday morning program of Intermediate pupils would be as follows:

9:30- 9:50—Departmental worship
9:50-10:20—Period of instruction
10:20-10:50—Period of expressional work
10:50-11:00—Recess
11:00-12:00 or 12:15—Regular church service

The third part of this program will take the place of the Intermediate Societies which now meet under separate management. There may be special midweek meetings of the classes for various purposes, but the department will seldom need to call an extra assembly.

CLASSIFIED BOOK LISTS FOR THE INTERMEDIATE DEPARTMENT

1. Reference Books for Intermediate Teachers

Teachers' texts of all graded courses

Mark, *The Unfolding of Personality,* $1.00. University of Chicago Press, Chicago.

Bagley, *Classroom Management,* *$1.25. The Macmillan Co., New York.

Hall, *From Youth into Manhood,* 50c. Association Press, New York.

Slattery, *The Girl in Her Teens,* *50c. The Pilgrim Press, Boston, Mass.

Hastings, *Dictionary of the Bible,* $5.00. Charles Scribner's Sons, New York.

Kent, *History of the Hebrew People,* (two volumes), $1.25 each, *History of the Jewish People,* $1.25. Charles Scribner's Sons, New York.

Stewart, *The Land of Israel,* $1.25. Fleming H. Revell Co., New York.

Calkin, *Historical Geography of Bible Lands,* *$1.00. Presbyterian Board of Publication, Philadelphia.

Mackie, *Bible Manners and Customs,* 75c. Fleming H. Revell Co., New York.

Chamberlin, *The Hebrew Prophets,* *$1.00. University of Chicago Press, Chicago.

Sisson, *The Essentials of Character,* *$1.00. The Macmillan Co., New York.

Sanday, *Outlines of the Life of Christ,* 50c. Charles Scribner's Sons, New York.

Singleton, *Great Pictures Described by Great Writers,* $1.60. Dodd, Mead & Co., New York.

Shepardson and others, *Scripture and Song in Worship,* *40c. University of Chicago Press, Chicago.

Mathews, *A History of New Testament Times in Palestine,* *$1.00. The Macmillan Co., New York.

Seignobos, *History of Ancient Civilization,* *$1.25. Charles Scribner's Sons, New York.

Paton, *Jerusalem in Bible Times,* *$1.00. University of Chicago Press, Chicago.

King, *The High School Age,* $1.00. Bobbs-Merrill Co., Indianapolis, Ind.

2. Books for Parents of Intermediate Boys and Girls

Coe, *Education in Religion and Morals,* *$1.35. Fleming H. Revell Co., New York.

MacCunn, *The Making of Character,* *$1.25. The Macmillan Co., New York.

Jordan, *The Crown of Individuality,* *$1.00. Fleming H. Revell Co., New York.

Reisner, *Social Plans for Young People,* *75c. Methodist Book Concern, New York.

Latimer, *Girl and Woman,* $1.50. D. Appleton & Co., New York.

Zenner, *Education in Sexual Physiology and Hygiene,* *$1.00. Stewart & Kidd Co., Cincinnati, Ohio.

Galloway, *Biology of Sex for Parents and Teachers,* 75c. D. C. Heath & Co., Boston.

3. Books for Intermediate Boys and Girls

Cabot, *Everyday Ethics,* $1.25. Henry Holt & Co., New York.

Everett, *Ethics for Young People,* *50c. Ginn & Co., Boston.

Gulick, *The Efficient Life,* *$1.20. Doubleday, Page & Co., Garden City, N. Y.

Jenks, *Life Questions of High School Boys,* 40c. Association Press, New York.

Larned, *A Primer of Right and Wrong,* *70c. Houghton, Mifflin Co., Boston.

Munger, *On the Threshold,* $1.00. Houghton, Mifflin Co., Boston.

Parton, *Captains of Industry, or Men of Business Who Did Something Besides Making Money,* 2 volumes, $1.25 each. Houghton, Mifflin Co., Boston.

Phillips, *Old Tales and Modern Ideals,* *$1.00. Silver, Burdett & Co., New York.

Sharp, *Success: A Course in Moral Instruction for the High School,* (Gratis) University of Wisconsin, Madison, Wis.

Smiles, *Self Help,* *60c. American Book Co., New York.

Wingate, *What Shall Our Boys Do for a Living?* *$1.00. Doubleday, Page & Co., Garden City, N. Y.

Conwell, *Manhood's Morning,* *$1.00. Vir Publishing Co., Philadelphia.

Caffin, *A Guide to Pictures,* *$1.25. Doubleday, Page & Co., Garden City, N. Y.

Mason, *A Guide to Music,* *$1.25. Doubleday, Page & Co., Garden City, N. Y.

Hamlin, *Pictures from English Literature,* *60c. Educational Publishing Co., Chicago.

Horne and Scobey, *Stories of Great Artists,* *40c. American Book Co., New York.

Scobey and Horne, *Stories of Great Musicians,* *40c. American Book Co., New York.

Cody, *The World's Great Orations,* *$1.00. A. C. McClurg & Co., Chicago.

Harding, *Greek Gods, Heroes and Men,* *50c. Scott, Foresman & Co., Chicago.

Guerber, *Story of the Greeks,* *60c. American Book Co., New York.

Guerber, *Myths of Greece and Rome,* *$1.50. American Book Co., New York.

Hall, *Men of Old Greece,* $1.50. Little, Brown & Co., Boston.

Guerber, *Legends of the Rhine,* *$1.50. A. S. Barnes & Co., New York.

Tappan, *In the Days of Alfred the Great,* $1.00. Lothrop, Lee & Shepard Co., Boston.

Brooks, *The Story of the Æneid,* $1.00. Penn Publishing Co., Philadelphia.

Brooks, *The Story of the Iliad,* $1.00. Penn Publishing Co., Philadelphia.

Brooks, *The Story of King Arthur,* $1.00. Penn Publishing Co., Philadelphia.

Brooks, *The Story of Siegfried,* $1.00. Penn Publishing Co., Philadelphia.

Parkman, *The Oregon Trail,* $1.00. Little, Brown & Co., Boston.

Johnston, *The Private Life of the Romans,* *$1.50. Scott, Foresman & Co., Chicago.

Dale, *Heroes and Greathearts, and Their Animal Friends,* 60c. D. C. Heath & Co., Boston.

Parkman, *The Struggle for a Continent,* *$1.50. Little, Brown & Co., Boston.

Johnson, *The World's Discoverers,* $1.50. Little, Brown & Co., Boston.

Johnson, *The French Pathfinders in North America,* $1.50. Little, Brown & Co., Boston.

Brooks, *The Story of the Nineteenth Century,* $1.50. Lothrop, Lee & Shepard Co., Boston.

Morse, (pamphlets) *Basket Making, Three Hundred Designs for Bead Work, Embroidery, Venetian Iron Work, Pyrography and Flemish Carving, Bead Work, Chip Carving,* 25c. each. Arteraft Institute, Chicago.

Miller, (pamphlet) *The Construction and Flying of Kites,* 20c. Manual Arts Press, Peoria, Ill.

Windsor, *Mission Furniture; How to Make It;* 2 parts, 25c. each. Popular Mechanics Co., Chicago.

Hall, *The Young Electrician,* *$1.50. The Macmillan Co., New York.

Miller, *Outdoor Sports and Games;* Archer, *Needlecraft;* Woodhull, *Electricity and Its Everyday Uses;* Hodgson, *Mechanics Indoors and Out;* Foster, *Carpentry and Woodwork;* Sleffel, *Working in Metals;* Gilman, *Housekeeping;* Warner, *Home Decoration in Children's Library of Work and Play,* 10 volumes, $17.50. Doubleday, Page & Co., Garden City, N. Y.

Howden, *The Boys' Book of Locomotives,* $1.75. Frederick A. Stokes Co., New York.

Beard, *The Outdoor Handy Book,* $2.00. Charles Scribner's Sons, New York.

Three Hundred Things a Bright Boy Can Do, *$2.00. J. B. Lippincott Co., Philadelphia.

Kelley, *Three Hundred Things a Bright Girl Can Do,* $1.75. Dana, Estes & Co., Boston.

Beard, *The American Boy's Handy Book,* $2.00. Charles Scribner's Sons, New York.

Collins, *The Boys' Book of Model Aeroplanes,* **$1.20. Century Co., New York.

Beard, *Recreation for Girls,* $2.00. Charles Scribner's Sons, New York.

Beard, *The Field and Forest Handy Book,* $2.00. Charles Scribner's Sons, New York.

Beard, *Things Worth Doing and How to Do Them,* $2.00. Charles Scribner's Sons, New York.

Walton, *A Hermit's Wild Friends,* $2.00. Dana, Estes & Co., Boston.

Brearley, *Animal Secrets Told,* $1.50. Frederick A. Stokes Co., New York.

Laughter, *Operators' Wireless Telegraph and Telephone Hand-Book,* $1.00. F. J. Drake & Co., Chicago.

Sabin, *Bar B Boys, or The Young Cow Punchers,* $1.50. T. Y. Crowell Co., New York.

Sabin, *Circle K, or Fighting for the Flock,* $1.50. T. Y. Crowell Co., New York.

Sabin, *Range and Trail, or The Bar B's Great Drive,* $1.50. T. Y. Crowell Co., New York.

Martin, *The Friendly Stars,* *$1.25. Harper & Brothers, New York.

Blanchan, *Nature's Garden* (Wild Flowers), *$3.00. Doubleday, Page & Co., Garden City, N. Y.

(For listing of classics which should be taught to Intermediate students, see *Proceedings of N. E. A.,* 1899, pp. 484-487.)

4. Books Helpful to Teachers in Recommending Suitable Reading to Intermediate Pupils

Hewins, *Books for Boys and Girls,* 15c. American Library Association, Boston.

Children's Reading: A catalogue compiled for the home libraries and reading clubs conducted by the children's department of the Carnegie Library of Pittsburgh, 25c. Carnegie Library, Pittsburgh.

Field, *Fingerposts to Children's Reading,* *$1.00. A. C. McClurg & Co., Chicago.

Colby, *Literature and Life in School,* *$1.25. Houghton, Mifflin Co., Boston.

Griswold, *A Descriptive List of Books for the Young.* W. M. Griswold, publisher, Cambridge, Mass.

Hanna, "One Hundred Books of Unqualified Value for High School Students to Read," *Proceedings N. E. A.,* 1899, pp. 486-487.

Abbott, "The Reading Tastes of High School Pupils," *School Review,* vol. 10, pp. 585-600, October, 1902.
Aley, "Books and High School Pupils," *Proceedings N. E. A.,* 1909, pp. 844-48.
Dorey, "What Are High-School Pupils Reading?" *School Review,* vol. 15, pp. 299-301, April, 1907.
Matthews, Brander, "Books and Boys," *Independent,* vol. 67, pp. 1117-19, November 18, 1909.
Stearns, "The Problem of the Girl," *Library Journal,* 1906, vol. 31, p. 103.
Baker and Abbott, *A Bibliography of Children's Reading,* 50c. Teacher's College, Columbia University, New York.

5. Religious Art for Intermediate Grades

Man with a Hoe, *Millet*
Christ in Gethsemane, *Hofmann*
Apollo Belvidere, *Head*
Moses, *Michelangelo*
St. Mark's Cathedral, *Venice*
The Assumption of the Virgin, *Titian*
Mona Lisa, *Da Vinci*
The Dance of the Nymphs, *Corot*
Sir Galahad, *Watts*
Christ and the Rich Young Ruler, *Hofmann*
The Last Supper, *Da Vinci*
The Angelus, *Millet*
Frieze of the Prophets, *Sargent*
Delphic Sibyl, *Michelangelo*
Angels, *Forli*
The Soul's Awakening, *Sant*
Breaking Home Ties, *Hovenden*
The Appian Way
Roman Forum
Acropolis and Parthenon
Isle of Philae and Pharaoh's Bed
Pantheon
Sphinx and Pyramids
Mosque of Omar, Jerusalem
Panoramic View of Jerusalem

6. Art Companies from Which Reproductions May be Obtained

Publishers of one, two and five cent pictures:

Perry Pictures Co., Malden, Mass.
George P. Brown & Co., Beverly, Mass.
W. A. Wilde Co., Boston, Mass.

Publishers of larger pictures:

Cosmos Picture Co., 119 W. 25th St., New York, N. Y.
Manz Engraving Co., Chicago, Ill.
Scharf Brothers, 1547 E. 57th St., Chicago, Ill.
A. W. Elson & Co., 146 Oliver St., Boston, Mass.
Braum & Co., 256 Fifth Ave., New York, N. Y.
Berlin Photographic Co., 14 E. 23rd St., New York, N. Y.

CHAPTER IX

THE SENIOR DEPARTMENT

1. Scope

This department includes young people seventeen, eighteen, nineteen and twenty years of age.

2. The Nature of Senior Pupils

The first two years of the Senior Department cover the period of middle adolescence, when the emotional nature is at white heat; the second two years cover the first third of the period of later adolescence, at which time occurs the reconstruction of one's thought system.

Physical growth ceases in the early part of this period and the physical energy is set loose for labor. These are the years when the trained athlete is at his best. Likewise intellectual energy is set free and the reason and the will are intensely active. The list of great youths given by Conwell[1] shows the genius which is potential in the young men and women of this age.

3. Determining Factors in the Senior Years

The conversions at the beginning of this period are of the emotional type, while those at

[1] Manhood's Morning, chapter 3.

the close of the period are of the practical type, who have either reasoned away their doubts or who have concluded that they need religion as a part of their equipment for a successful life.

a. The Danger Line in Religion

The cases of conversion studied by Coe, Starbuck and Hall show that the last prominent wave of conversion comes at twenty. Only one-sixth of the conversions come after that age, and a careful student has stated that the chances are *a thousand to one* against conversion after thirty. Every energy of the church should be directed toward securing a consecration of the life to God before the close of the Senior period. A failure to convert the young person at this time is practically to give up hope of ever again arousing an interest in personal religion—the heart is hardened, the die is cast and a life is lost to God.

This is the period when emotion becomes sentiment. It is the time of romance. Attraction for the opposite sex now causes interests in dress, etiquette, and the graces of polite society to develop. This is the time to awaken the nobler sentiments of patriotism and religion. Lest the child go through life emotionally maimed and crippled, cold, dull, and emotionally unresponsive, the period should not be allowed to pass without awakening the deepest sentiments and letting them find expression in song, art appreciation, literature, the drama, and reverent

b. A Time of Sentiment and Romance

worship, care being taken not to produce morbidness by over-stimulation.

The religious nature is enriched by the cultivation of the human affections, and the church can well afford to direct its energies to creating those conditions which favor normal love-making and mating. The instinct to found a home and live for one's family is sacred, and the care and interest of the church should be round about the youth at the mating time, safeguarding them from danger and cultivating the highest ideals of marriage, home and parenthood. Every new home established should have the benediction of the church and the new family should be received into the warm and loving fellowship of the homes in the congregation.

c. The Period of "Wild Oats"

The proverbial "wild oats" period comes at the close of the Senior period. Physical growth stops at seventeen or eighteen and the energy which has been engaged in building the body is now liberated and is "free energy" demanding something to do. It should be harnessed to a load—given some work to do. If left without direction it may seek expression in non-social and illegitimate directions. The sowing of wild oats is not a normal or instinctive mode of living the later adolescent years. Society owes it to itself and to the youth to give them wise direction during these years. The movement toward vocational guidance is one of the signs that the youth of the future will not be left to have his "fling"

with passion and undirected physical and mental energy.

d. Selection and Concentration

In the very midst of his craving for a wider and richer social life, there arises a desire for a more definite and specialized individual life, and from the many interests of early adolescence the individual now selects those to which he is to give his personal energy. He selects a calling, and in doing so recognizes his own individual independence of choice and at the same time recognizes his relation to society. In selecting his own calling, mode of life, attitude toward social institutions, etc., divergences appear, and it is this *difference between individuals* which is an important characteristic of the period from the standpoint of the educator. It suggests at once that the group method of handling young people must be modified to allow for individual freedom and choice.

e. Breaking Home Ties

For a very large percentage of young people, this period is the time of transition from economic dependence to self-support. Many leave home and establish new associations; many who still remain at home begin to pay toward the upkeep of the home as soon as they become wage-earners, and this brings with it a sense of independence. Many young people who do not go to work are sent to college, and find themselves cut loose from old anchorages just when the temptations of life are most subtle and most numerous.

Continuation schools will delay the time of

departure for college, the institutional church may give a better substitute for home life than clubs and fraternities, but both the church and the state must devise ways and means of saving the young from the dangers of moral and spiritual death when they are transplanted into the stony soil of economic life.

The special dangers to religion because of these conditions are:

Loss of connection with religious agencies because of new environment.

Absorption in new work.

Financial success which tends to destroy a sense of the need of God.

The influence of non-religious companions.

The growing tendency to doubt.

The dividing of interests with many other clubs, societies, etc., which demand portions of the young people's time.

The church must overcome all these unfavorable influences and make sure that the young people do not lose their God by forgetting him.

The closing years of the Senior period are usually marked by a period of doubt. The age of independent thinking has come. This is the time of deliberation, reflection and analysis. Few have very serious religious difficulties, but some of the more rationally minded have serious struggles with their faith. There are two methods of handling the doubts of this period.

f. The Period of Doubt

First, engage the doubter in active service for humanity, and make sure that his moral

conduct is not broken down by his doubts. Keep up the social groups and *throw around the doubter a wall of those who have faith.*

Second, meet the doubter's questions frankly and honestly—do not dodge or hedge. Instead of trying to meet each detail of argument, open up the horizon and reveal whole realms of truth which had been before unknown to the doubter. Enlarge his vision and discuss with him the fundamental truths of life. The doubt probably arose because he failed to find reality where he had been told it was. This wider outlook will enable him to discover reality again in a new and bigger world. The antidote of doubt is *instruction* given by a teacher who has a personal sympathy for the doubter. Teachers of Senior pupils must drink deeply at the fountain of knowledge and be much at the "throne of grace" that they may be prepared in mind and heart to meet the needs of the young men and women who come to them asking that their doubts be solved.

4. The Nature of the Senior Curriculum

a. First Two Years

The material for the first two years must be selected with a view to deepening religious sentiment. The fatherhood of God and the brotherhood of man must be stressed during these years.

The great love stories of the Bible have their place here. This will include the stories of Ruth and Esther, David and Jonathan, and above all the great love story of Jesus Christ. The inner

side of these lives must be presented. The interest now is in *sacrifice and service for others.* Missionary biography and adventure also have their place in these years, as do stories of men and women in history who have *lost their lives* in service for others.

The course would logically follow some such order as the following:

(1) The great love stories of the Bible, designed to deepen religious sentiment, the two great thoughts being the fatherhood of God and the brotherhood of man.

(2) Missionary biography, showing how men and women have carried the message of Christ to the uttermost parts of the earth.

(3) Lives of men and women in history and in our own time who have lost their lives for others.

(4) These studies lead naturally to the great personal question, "In what occupation or profession may *I* best *lose my life* for *others?*" This leads to a study of the world as a field for service to humanity through the various trades and professions.

b. Second Two Years

These years are marked by reflectiveness and sober judgment. The student is assuming the duties of citizenship and facing the problems of self-support. The need of the period is the cultivation of a wider outlook on life, that conclusions may not be reached with too narrow a background. In religious matters there is need of a more comprehensive view of religious history and the

broad philosophy of Christianity. In breadth of vision there will come the resolution of doubts born of a limited experience.

The topics of study for these years should include the following:

(1) History of Israel.
(2) History of the Christian Church.
(3) History of World's Great Religions.
(4) Missionary History and Biography.
(5) Social Teachings of Jesus and the Social Problems of the Modern Church.
(6) Church Doctrine.

Because of the variety of interests and needs of the young men and women of middle adolescence there should be offered as many elective courses as there is a real demand for, provided, of course, that competent teachers are at hand. In addition to the graded courses prepared for this department there is a rich field of literature suited to the Senior period. The book list at the end of this chapter suggests the wide range of electives available.

The courses in music and art discussed in chapter VII should be continued in this department. "Hymns of Worship and Praise," and "In Excelsis" (Century Company) are suited to these grades. Many of the great songs of brotherly love may be found in "Fellowship Hymns" Association Press, New York). The great missionary hymns should be sung and resung. Songs of deep consecration and lofty idealism, together with hymns of brotherly love and social service and the abounding joy of

living, are in place here. The great pictures may be restudied and the power of art appreciation may be cultivated. Dickinson's "The Education of a Music Lover,"[1] and Krehbiel's "How to Listen to Music"[2] are helpful in cultivating a good musical taste.

Senior Departments wishing to organize choruses and music clubs will be able to get valuable suggestions from a "Syllabus for Secondary Schools, 1910, Music," New York State Educational Department, Albany, New York, and from A. G. Marshall, Maidstone Orchestral Association, Hatton House, Hatton Gardens, London. Ditson, Schirmer, John Church, Novello, Gray, Fischer are names which guarantee a high grade of music.

Many of the students of this department will be graduates of high schools where there have been opened up to them fields of inquiry and methods of study which they are sure to take over into the realms of religion. The church must not permit these young people to be taught by teachers ignorant of general history and modern science, and unfamiliar with the great literature of the world, and the great masterpieces of music and art. *The best educated people in the community must be called into the teaching service of the church.*

The college must prepare young people to return to their communities trained to teach religion in their own homes and in the churches

[1] *$1.50, Charles Scribner's Sons, New York.

[2] *$1.25, Charles Scribner's Sons, New York.

of their communities. A church college that does not render this service has no excuse for existing, and is certainly not entitled to denominational support.

Until the church places skilled teachers in charge of its young men and women it need not expect to hold them through such courses as have been listed above; and courses less broad will fail to meet the religious needs of young people and of course will fail to hold their attendance. Classes held together by the social ability of the teacher may be valuable as sewing guilds and literary clubs, but they do not meet the religious needs and are therefore inadequate unless in addition to social qualifications the teacher also possesses educational and spiritual qualities that build the class into a *religious organization training young men and women for a great social task, in the name of the Lord and for his sake.*

It will not do for the church to ask, Where shall we get teachers? *The church must make teachers.* That is why church colleges exist. A preacher who cannot train teachers is unprepared for his task. We shall continue to lose our young men and women until theological seminaries, church colleges, preachers and church boards come to recognize that religious education is their task, and that it cannot be delegated to the untrained, although well-meaning, members of the congregation.

5. Expressional Activities

The most gracious and intimate comradeship must now exist between young men and women and their parents. There must be common problems, common interests and common ideals.

a. In the Home

The young folks must be allowed to entertain their guests in the home, and it should be the delight of parents to contribute to the pleasure of the young people. But there should be no idleness. There should be a serious purpose in life, and the young men and women should contribute their part to the work of the household and its support.

It is important that young people who go to college immediately identify themselves with the local church. It is a fatal mistake to allow four years to elapse without participating in the regular work of the church. College Christian Associations are not satisfactory substitutes. Parents and Christian workers connected with institutions of higher learning should have deep concern for the religious life of this period.[1]

b. In College

(1) *Religion Must be Taught in Church Colleges.* There is at the present time an organized effort led by the Religious Education Association to put courses in religion back into denominational colleges. Only a few church colleges are teaching religion. They are teach-

[1] See "Religion as a Liberal Culture Subject," *Religious Education*, April, 1912, and "Religion and the Curriculum," *Religious Education*, December, 1913.

ing the same subjects that state universities teach, and their students are forced to absorb religion from the atmosphere of the college chapel, the Christian Associations, etc. Now that state universities are surrounding themselves with student pastors, Divinity houses, and Christian Associations, the denominational colleges must either go out of business or begin to perform a task for society which the state school cannot do. *That task is to teach religion in every year of the college course.*

There is now a demand upon church colleges for the following types of courses:

(a) Courses for students in the College of Liberal Arts who wish to elect those biblical and educational subjects which will prepare them for future responsibilities as parents and citizens and enable them to participate intelligently in the religious and moral activities of the communities in which they may reside.

(b) Courses for ministerial students who wish to master the problems of religious education while pursuing their Liberal Arts and theological courses.

(c) Courses for students wishing to become specialists in the various lines of religious education demanded by the modern church.

(2) *Religion a Fundamental Human Need.* If our colleges are to contribute to the social wellbeing of the nation they must build their courses of study on the basis of human needs. But there is no human need more vital, more

permanent, more continuous or more universal than the moral and religious need.

What are the needs of college students? They enter college boys and girls of eighteen and leave with their diplomas at twenty-two. The college gets them just when they are opening out into young manhood and womanhood, and it is the privilege of the college to give the final coloring to their views of the world and of life. At no other period are they more in need of counsel, sympathy and advice.

To consider them as mature men and women, and group them into classes in charge of budding doctors of philosophy, whose chief interest is scholarship, instead of character; to grind them through science, sociology, philosophy and ethics and raise the critical problems which tend to disturb the simple faith of their childhood, and then to turn them over in their perplexity and doubt to the voluntary Bible class taught by some upper classman who has "found himself," is the very height of academic brutality.

Students should live rich, full religious lives during their college courses, and the college which disturbs the moral and religious moorings of childhood must not laugh in derision at the student's troubles, and talk learnedly of the student's "finding himself," of reconstruction, readjustment, etc. To take away the student's underpinning of faith and not build a new and stronger foundation is a course that cannot be defended. And yet our colleges are

engaged in the work of shattering religious conceptions and either ignoring the consequences or holding joint sessions with Christian Associations to devise ways and means of unloading their victims onto voluntary classes in religion where amateurs will attempt to rebuild what professionalism has destroyed.

The church must insist that it is the business of the faculty to meet the students' religious needs. To use Professor Burton's words, "The college owes it to them, and to the nation, that having taken the students under its care it shall not do less than its utmost to see that they leave the school confirmed in practical adherence to the highest moral principles."

(3) *The Nature of College Courses in Religion.* If the college is to teach religion it is necessary that the courses be suited to the needs of young people in middle adolescence. Critical courses in the Bible might be anything but religious. An emphasis on facts and dates and construction may give valuable information, but it does not necessarily give the religious impulse. One might so critically study the four Gospels as entirely to lose sight of the great life recorded in these books. It is possible to study the Bible as literature and get little religious value from the experience. Much the same results might be secured from the study of any other literature, and the scientific method might be secured from any of the sciences.

There is certainly a place for this critical

study, but that place is in the graduate school and not in the undergraduate years. The undergraduate needs the results of research, not the methods and processes. The Bible can be taught with a different emphasis. It may be so taught that out from all its biography, history and literature there will come the God consciousness. And if this sense of the presence of God can so possess the student as to have a compelling influence in his future conduct, then the teaching will have religious value.

The logical analysis of ethical and religious problems must not be allowed to take the place of the concrete, personal presentation of truth such as the Bible contains. We seldom reason ourselves into righteousness. The imagination and the emotions respond to the great truths of life most readily when presented through great personalities. A sincere, sympathetic teacher, presenting the great literature of the Hebrews, may teach the heart to respond to and appropriate the noble and the ennobling things of life. Dr. Henry N. Snyder in an address before the Religious Education Association in 1910 made it very clear that "if the study of the Bible is to be of distinctly religious value, it must concern itself with the study of personalities possessed by religious ideals and controlled by the religious spirit."

Such study can be thorough, though it need not be exhaustive. It will be cultural and perfectly worthy of college credit. It will not leave its results in tangible form on the teach-

er's grade book, but it will show itself in a vitalized life seeking for truth in all realms, and living the truth in all sincerity.

While it is always hard to modify well-established traditions, especially college traditions, there are many evidences which indicate that colleges will give religion its adequate place in the curriculum as rapidly as textbooks and faculty members of the newer type can be prepared.

When the colleges begin to send out to the churches ministers competent to superintend their church schools and train their teachers, and when they turn back to the local communities annually college graduates with a deep insight into God's Word and a knowledge of how to teach it to their own and their neighbor's children, the problem of trained leadership will have been solved.

(1) *Worship.* The emotional life must be nourished by the regular church service. The service of worship must be administered in the beauty of holiness. There must be beauty, sublimity and grandeur all heading up in the uplift and joy of the sense of the presence of God in the soul. The "thirst for the personal realization of God" must be met by the experience of worship.

c. In the Church School

Those who would hold young men and women through the regular service of the church must plan to put into the service that food for which the young men and women have a soul hunger,

and they must plan to give the young people some active part in the service.

The worship service in the Senior Department of the church school should not be regarded as a substitute for the regular church service. It should be a brief service of real worship planned especially for the Senior grades, fitting into the lesson themes and related to their daily tasks.

(2) *Classroom Expression.* The class work of Senior pupils should provide for free discussion, reports, debates and essays. The teacher should carefully plan the lesson and direct the discussion.

No time should be taken for the social life of the class. The order of exercises should be something like the following:

Brief opening prayer
Class roll call
Collection
Class announcements (this item should never exceed five minutes)
Lesson study period (this must be uninterrupted)
Closing prayer

(3) *Group Philanthropic and Social Expression.* The social service of this period now becomes intensely practical. The young people want to do real work; they also want to see results. Their ministry should now take practical and definite form. While the class teacher directs the group activities, the group itself must in a very real sense be doing its own work,

and it must have the joy of actually having part in real, present-day problems.

It must be kept in mind that the young people of this department are soon to be handed over to the regular societies maintained by the church. It is important, therefore, that they be introduced to these organizations during the Senior period. In turn the various societies of the church should entertain the Senior groups and seriously and clearly set forth the object of the adult organization, its method of work and plan of organization, closing by extending to the young people an invitation to work with them when they finish their Senior course. The church school should not think its work is done until each Senior student is actively identified with some of the adult organizations of the church. It is necessary that every convert be immediately set to work and kept at work. Horne has aptly said, "The idle convert is in graver danger than the unconverted idle."[1] It is extremely important that the classes of the Senior Department share in all the philanthropies and missionary activities of the church, and that they contribute from their class funds toward the support of every phase of the work of the local church. This insures an intelligent participation in the same activities in later years.

The Senior class that puts a new carpet on the church floor, buys new song books for the church, or purchases and unveils a great mas-

[1] *Psychological Principles of Education*, p. 359.

terpiece of art for the church auditorium, will have a love for the church which could not be implanted in any other way. Work begets affection. We soon come to love the church if we can be set to work in a definite way for the church.

"There are one or two points of difference, however, between the kind of things which young men and women should be given to do and those provided for boys and girls. Young people may be asked to assume definite responsibility for work. Young people may teach Sunday-school classes, lead mission study classes, assist in settlements, boys' and girls' groups, and in playground work. They may also be organized to meet special needs in the charity, philanthropic and benevolent work of the community and church. They will rally particularly to the suggestion of the support of some special object in the mission field, as a teacher in a school, or the endowment of a room in a hospital, or the care of some children in an orphanage.

"We should also seek to interest them in the problems and principles which underlie the needs of the work. Their tendency to philosophize about everything shows that their minds are dwelling on bigger matters than the mere alleviation of a single case of poverty or sickness. This is the age also when pupils can begin to do what has ordinarily been called personal work, that is, speaking personally to friends and acquaintances regarding the re-

ligious life, which, of course, is but another form of altruistic service. In the same manner, they may be interested in the spiritual needs of the people of the world and new motives may be aroused for adequately supporting the missionary enterprise."[1]

The young people of any community will usually consist of three groups, as follows:

Those who have left school to go to work at the close of the grammar-school period. Many of these are now attending night school or taking correspondence courses in a commendable effort to pass from the ranks of unskilled labor into the higher salaried class of skilled laborers.

Massachusetts found that 25,000 boys and girls in the state between the ages of fourteen and sixteen were not in school. It appointed a commission to ascertain the cause. The report of this commission shows that five-sixths of these boys and girls had not completed the grammar school; one half had not completed the seventh grade and one fourth had not completed the sixth grade. The report also showed that to every one that goes into an occupation that is worth while, more than four enter a mill or factory, or don a messenger suit, or wear a cash girl's uniform. They seldom receive more than five dollars a week and they reach the height of their power before they are twenty.

Children without training cannot enter skilled employment and those who leave school

[1] *Pilgrim Teacher*, April, 1913, p. 232.

to seek employment must enter unskilled occupations. One of the most familiar of these occupations is that of cash girl in our large department stores. Commenting on this class the report says: "Stoop shouldered and narrow chested, often bloodless and much under developed we find her on her feet from morning until night jostled about in the crowd, ordered here and there by the clerks with their constant cry of 'cash, cash'; and not unfrequently subjected to the harsh rebukes of a floor walker because she cannot be in two or three places at the same time. What is the hope for these little girls? 'There isn't any hope,' said one employer, 'we must have girls with greater intelligence behind the counters.' And so the little cash girl spends a year or two of her life for what? She has learned nothing except possibly a good measure of slang and rudeness. She has in all probability lessened her physical strength. She is sixteen or seventeen years of age and she can no longer live on $3.00 or $3.50 per week and she must seek something else. With no experience, or training, she is obliged to enter some other unskilled occupation, and her only chance in any of these is to rise to a wage of $6.00 or $7.00 or possibly $8.00 or $9.00 if she is unusually fortunate. With no interest in her work aside from getting her weekly pay envelope, with an empty head under a picture hat, as some one has expressed it, her one supreme thought is to marry, and her home—it will be the kind of a home we must expect of

girls who are not trained to be more efficient."

Government statistics for 1907 show that in seventy-two of the seventy-eight cities in the United States which have 50,000 inhabitants, more than one-third of all the girls between sixteen and twenty years of age are at work. In thirty-six of these cities more than one half are earning their living, and in eight cities the percentages rise as high as 77 per cent of the total number of girls. At the present time in the United States 6,000,000 women are gainfully employed. Some skilled industries depend entirely upon their labor. The girl is the future mother of the race. Her health and training should, therefore, be matters of solicitude.

We have seen that the greatest portion of the boys and girls who quit school to enter productive employments are forced to enter unskilled industries. This would not of itself be a calamity if the surroundings were wholesome, and if it were possible to rise from the unskilled to the skilled industries. But the older employees with whom the children must be associated in unskilled labor are not suitable companions for growing children and usually the low-grade industries are schools of vice rather than virtue. A very thorough canvass of employees doing skilled labor shows that not one out of five was secured from the ranks of unskilled labor. This being the case it is clear that we have not saved a boy when we have started him out as a messenger boy at $4.00 per week. Neither has a girl been started on the

upward road when she secures a position as cash girl in a department store.

The Massachusetts Board of Industrial Education found after examining the income of 3157 families whose children had left school to work that 76 per cent were able to send their children to school three or four years longer. Fifty-five per cent of the parents declared they would send their children to trade schools if they had the opportunity. The fact that correspondence schools and evening schools are so well patronized is conclusive evidence of the willingness of the boys and girls to take every means to secure training for the skilled industries.

It is clear that the church must help create public sentiment that will modify the traditional high-school course and introduce industrial and practical courses of training. The church must also encourage night schools, and every other means of assisting young people into the ranks of the skilled workers. Most important of all, the church must give these young people religious instruction and provide for them a social life that will center around the church.

Those who have finished the high school before going into active work. These young people occupy the better paid positions such as stenographers, bookkeepers, clerks, foremen, etc. They too must be related to the great church family and made to feel that they have a home and real friends there. Those who are

to worship together and carry on the social service of a great church must live together in the most intimate of social relationships.

Some Senior Departments organize the young men and women into evening classes for athletic training, having the shop girls on certain evenings, the office girls on other evenings, etc. In this way they minister to divergent social groups without creating any class feeling.

Those who have attended college. These young people should furnish the leadership for the group life of the other classes. They can teach classes, coach basketball teams, and lead in many of the activities which the church must launch if it is to give a rich social, intellectual and spiritual life to the young people just flowering out into manhood and womanhood.

Each of these groups will present its specific problems for the church and the church school.

6. Organization

It is an undisputed fact that the young people's societies are reaching but a very small portion of the young people of the church and community. This failure may be accounted for, in part, by the following reasons:

First, the societies usually have no definite, clearly defined purpose. They receive their plans of operation usually from denominational and national boards located in distant cities, not vitally connected with the life of the local church.

Second, there is a great amount of overlaping of similar work for the same people, and a great drain on a few faithful workers who have to carry the load of most of the church organizations.

Third, there is no definite method of transferring workers from the societies to the regular adult organizations of the church.

Fourth, there is a lack of systematic promotion. Less than half of the church schools have a regular promotion system and very few churches provide for the promotion of young people systematically from the Junior to the Intermediate and then on into the Senior societies. And the Senior society is rare that graduates its workers regularly into the adult life of the church.

Children must come to feel that they are too old for a given society and drop out and *take their chances* of being invited into the older groups.

The weakness in our present system seems to grow out of the fact that all organizations are independent, having no central, intelligent system, defining what part of one great purpose each is to accomplish.

The plan advocated in this book secures the unification of all educational agencies through the *Educational Committee,* whose executive officer is the *superintendent,* or better, *Director of Religious Education.*

Working under the leadership of the Director of Religious Education there would be the

following officers and committees of the Senior Department.

a. *Department superintendent.* This officer should plan the general work of the department, prepare in detail the program of worship, hold teachers' meetings for the directing of the work of the class teachers, and assume general supervision of the group organizations which are formed within the department for social purposes. There is as much need of definite supervision here as in the elementary departments. The curriculum provided for Senior students must be intelligently carried out. This will require instruction, and careful supervision. Teachers' meetings are necessary not only for the success of the teachers now at work but also for the instruction of the cadets now in training for future service.

The superintendent should prepare a plan book, and the teachers should prepare detailed outlines of each lesson. The plan book suggestions given in chapter VII will apply with equal force to the work of this department.

b. *Secretaries*

c. *Class teachers.* Young men's classes should usually be taught by men, and the young women's classes by women, but there may be exceptions to this rule. There will frequently be a place for a mixed class. The classes in this department should not exceed thirty members, and it is better if they can be much smaller. The classes must do systematic school work. Class contests and attendance cam-

paigns usually indicate a weak educational program. Classes should be held together by the internal magnetism of well-graded lessons skilfully taught. Class loyalty should never be allowed to convert a teacher into a feudal lord who dares to assert his independence of the rest of the school. The school must be a democracy in which the majority rules, and the teachers of the Senior Department must not be exceptions.

d. *Officers of organized classes*

e. *Cabinet* of young people representing the various social and expressional organizations which have been formed within the department with the approval of the Committee of Education.

f. *Directors of Young People's Work.* Large churches may well employ directors of young people's work who will devote all their time to the social, industrial and religious needs of the young men and women of the church. These officers would be under the general supervision of the director of religious education.

7. Program

The Sunday program of this department will be as follows:

Part 1. Period of Devotion

Part 2. Period of Lesson Study

Part 3. Period of Instruction and Training in Christian Service. This period will care for the work now attempted by Endeavor Societies, Leagues and Young People's Unions. It may be necessary in some places to hold this third

period at another hour, or even on a week day, but the ideal time is in connection with the devotional and lesson periods. If but an hour and a half can be given to the church school, the time should be divided as follows:

9:30- 9:50—Worship suited to the spiritual needs of young men and women

9:50-10:20—Study of regular lesson for the day

10:20-10:50—Period devoted to group expressional work related to the lesson subject on one side and to the daily life of the class on the other side

10:50-11:00—Recess

11:00-12:00—Regular church service in which the young people are expected to participate actively.

This arrangement secures the attendance of all who are in the church school at the young people's expressional services. It secures a correlation of instruction and expression, and finally, it secures a unity of supervision that prevents overlapping of agencies.

8. Equipment

This department needs an assembly room, separate classrooms, library of reference books, blackboard, maps and a few appropriate and beautiful pictures. A stereopticon is invaluable. It can be used to illustrate the lesson topics. It may also furnish an occasional

social program and add interest to general department programs and lectures.

If there are not facilities for both school and social center, the needs of the school should be conserved first, for the school rooms may serve as an acceptable social center, but a social center is always unfit for school purposes.[1]

CLASSIFIED BOOK LISTS FOR THE SENIOR DEPARTMENT

1. Books for Teachers of Senior Students

Religious Education, February, 1913, 65c. Religious Education Association, Chicago.

Religious Education, February, 1912, 65c. Religious Education Association, Chicago.

Cressey, *The Church and Young Men,* *$1.25. Fleming H. Revell Co., New York.

MacCunn, *The Making of Character,* *$1.25. The Macmillan Co., New York.

Latimer, *Girl and Woman,* *$1.50. D. Appleton & Co., New York.

Brown, *The Young Man's Affairs,* *$1.00. T. Y. Crowell Co., New York.

Reisner, *Social Plans for Young People,* *75c. Methodist Book Concern, New York.

Chesley, *Social Activities for Men and Boys,* *$1.00. Association Press, New York.

King, *The Moral and Religious Challenge of Our Times,* *$1.50. The Macmillan Co., New York, N. Y.

Bradford, *The Messages of the Masters,* *65c. T. Y. Crowell Co., New York.

Matheson, *Representative Men of the Bible,* 3 vols., *$1.00 each. George H. Doran Co., New York.

[1] For a discussion of the architecture of the modern departmental church school building see article on "Sunday School Architecture," by Herbert F. Evans, in the *Sunday School Encyclopedia,* Thomas Nelson & Sons, New York.

Matheson, *Representative Women of the Bible,* 3 vols., *$1.00. George H. Doran Co., New York.

Mathews, *History of New Testament Times in Palestine,* $1.00. The Macmillan Co., New York.

Judges and Ruth—New Century Bible, *90c. Oxford University Press, New York.

Pastoral and General Epistles—New Century Bible, *90c. Oxford University Press, New York.

Hastings, *Dictionary of the Bible,* $5.00. Charles Scribner's Sons, New York.

Kent, *Historical Bible,* 6 vols., $1.00 and $1.25 each. Charles Scribner's Sons, New York.

Burgess, *Life of Christ,* *$1.00. University of Chicago Press, Chicago.

Speer, *The Marks of a Man,* 50c. Geo. H. Doran Co., New York.

Walker, *Great Men of the Christian Church,* *$1.25. University of Chicago Press, Chicago.

Edersheim, *Jewish Social Life,* *50c. Geo. H. Doran Co., New York.

Grant, *The Peasantry of Palestine,* *$1.50. Pilgrim Press, Boston.

2. Missionary Books for Senior Grades

Goodrich, *The Coming China,* *$1.50. A. C. McClurg & Co., Chicago.

Hayward, *Bermuda, Past and Present,* *$1.25. Dodd, Mead & Co., New York.

Ferriman, *Turkey and the Turks,* *$3.00. James Pott & Co., New York.

Zwemer, *Unoccupied Mission Fields,* $1.00. Student Volunteer Movement, New York.

Underwood, *Call of Korea,* *75c. Fleming H. Revell Co., New York.

Johnston, *Opening up of Africa,* *50c. Henry Holt & Co., New York.

Vedder, *Christian Epoch Makers,* *$1.20. American Baptist Publication Society, Philadelphia.

Speer, *South American Problems,* *75c. Student Volunteer Movement, New York.

Lindsay, *Cuba and Her People Today,* $3.00. L. C. Page & Co., Boston.

Sears, *Redemption of the City,* *50c. American Baptist Publication Society, Philadelphia.

Barton, *Daybreak in Turkey,* *$1.50. Pilgrim Press, Boston.

Walker, *Great Men of the Christian Church,* *$1.25. University of Chicago Press, Chicago.

3. Books for Study and Home Reading of Senior Students

Beveridge, *The Young Man and the World,* *$1.50, D. Appleton & Co., New York.

Bryce, *The Hindrances to Good Citizenship,* *$1.15. Yale University Press, New Haven, Conn.

Canfield, *The College Student and His Problems,* *$1.00. The Macmillan Co., New York.

Dole, *The American Citizen,* *80c. D. C. Heath & Co., Boston.

Dunn, *The Community and the Citizen,* *75c. D. C. Heath & Co., Boston.

Eliot, *The Durable Satisfactions of Life,* **$1.00. T. Y. Crowell Co., New York.

Hadley, *Standards of Public Morality,* *$1.00. The Macmillan Co., New York.

McLeod, *A Young Man's Problems,* 50c. A. Flanagan Co., Chicago.

Parsons, *Choosing a Vocation,* *$1.00. Houghton, Mifflin Co., Boston.

Rollins, *What Can a Young Man Do?* *$1.50. Little, Brown & Co., Boston.

Roosevelt, *Applied Ethics,* *75c. Harvard University Press, Cambridge, Mass.

Stoddard and Yendes, *What Shall I Do?* $1.00. Hinds, Noble & Eldredge, New York.

Strong, *The Times and Young Men,* *75c. Doubleday, Page & Co., Garden City, N. Y.

Warner, *The Young Woman in Modern Life,* *85c. Dodd, Mead & Co., New York.

Washington, *Character Building,* *$1.50. Doubleday, Page & Co., Garden City, N. Y.

Wilbur, *Everyday Business for Women,* *$1.25. Houghton, Mifflin Co., Boston.

Wilson, *Making the Most of Ourselves,* *$1.00. A. C. McClurg & Co., Chicago.

Hyde, *The College Man and the College Woman,* *$1.50. Houghton, Mifflin Co., Boston.

Drysdale, *Helps for Ambitious Girls,* 75c. T. Y. Crowell Co., New York.

Hillis, *A Man's Value to Society,* $1.20. Fleming H. Revell Co., New York.

Hillis, *Great Books as Life Teachers,* $1.20. Fleming H. Revell Co., New York.

Henderson, *Social Duties,* *$1.25. University of Chicago Press, Chicago.

Mathews, *Getting on in the World,* *$1.50. Scott, Foresman & Co., Chicago.

Drysdale, *Helps for Ambitious Boys,* 75c. T. Y. Crowell Co., New York.

Brown, *The Modern Man's Religion,* *$1.00. Pilgrim Press, Boston.

Daniels, *The Furnishing of a Modest Home,* $1.00. Atkinson, Mentzger & Co., Chicago.

Terrill, *Household Management,* *$1.50. American School of Home Economics, Chicago.

Upton, *The Standard Operas,* $1.75. A. C. McClurg & Co., Chicago.

Upton, *The Standard Concert Guide,* $1.75. A. C. McClurg & Co., Chicago.

Henderson, *What is Good Music?* *$1.00. Charles Scribner's Sons, New York.

Bolton, *Poor Boys Who Became Famous,* $1.50. T. Y. Crowell Co., New York.

Bolton, *Girls Who Became Famous,* $1.50. T. Y. Crowell Co., New York.

(See Elmendorf, "Some Things a Boy of Seventeen Should Have an Opportunity to Read," in *American Monthly Review of Reviews,* 1903, vol. 28, p. 713, and Baldwin, *The Book Lover,* $1.00, A. C. McClurg & Co., Chicago. Chapter XIII gives a list of one hundred Best Books for Senior and Adult reading.)

4. Reference Books for Bible Study

a. *Old Testament*

Hastings, *Dictionary of the Bible,* *$5.00. Charles Scribner's Sons, New York.

Smith, *Old Testament History,* $2.50. Charles Scribner's Sons, New York.

Kent, *A History of the Hebrew People,* 2 vols., *$1.25 each. Charles Scribner's Sons, New York.

Sayce, *The Early History of the Hebrews,* *$2.25. The Macmillan Co., New York.

Kent, *Biblical Geography and History,* *$1.50. Charles Scribner's Sons, New York.

Houghton, *Hebrew Life and Thought,* *$1.50. University of Chicago Press, Chicago.

Cornill, *The Prophets of Israel,* *$1.00. Open Court Publishing Co., Chicago.

b. *Life of Christ*

Mathews, *History of New Testament Times in Palestine,* *$1.00. The Macmillan Co., New York.

Sanday, *Outlines of the Life of Christ,* *50c. Charles Scribner's Sons, New York.

Stevens and Burton, *Harmony of the Gospels,* *$1.00. Charles Scribner's Sons, New York.

Schurer, *History of the Jewish People in the Time of Jesus Christ,* *$8.00. Charles Scribner's Sons, New York.

The Apocrypha, Revised Version, 75c. Thomas Nelson & Sons, New York.

Josephus, *Works,* one volume, $1.50. E. P. Dutton & Co., New York.

Morrison, *The Jews Under Rome,* *$1.50. G. P. Putnam's Sons, New York.

Edersheim, *Jewish Social Life,* *50c. George H. Doran Co., New York.

Mackie, *Bible Manners and Customs,* 75c. Fleming H. Revell Co., New York.

Stewart, *The Land of Israel,* $1.25. Fleming H. Revell Co., New York.

Delitzsch, *Jewish Artisan Life in the Time of Jesus,* 75c. Funk & Wagnalls Co., New York.

Kent, *History of the Jewish People,* $1.25. Charles Scribner's Sons, New York.

Edersheim, *Life and Times of Jesus the Messiah,* 2 vols., $2.00 set. Longmans, Green & Co., New York.

Burton and Mathews, *Constructive Studies in the Life of Christ,* *$1.00. University of Chicago Press, Chicago.

Weiss, *The Life of Christ,* 3 vols., *$6.75. Charles Scribner's Sons, New York.

Gilbert, *The Student's Life of Jesus,* *50c. George H. Doran Co., New York.

Gilbert, *Jesus,* *$1.50. The Macmillan Co., New York.

c. *Apostolic Age*

Gilbert, *Short History of Christianity in the Apostolic Age,* *$1.00. University of Chicago Press, Chicago.

Weinel, *St. Paul, the Man and His Work,* *$2.50. G. P. Putnam's Sons, New York.

Taylor, *Peter, the Apostle,* $1.50. Harper & Brothers, New York.

Ramsay, *St. Paul the Traveller and the Roman Citizen,* *$3.00. G. P. Putnam's Sons, New York.

Purves, *Christianity in the Apostolic Age,* *$1.25. Charles Scribner's Sons, New York.

Ferris, *The Formation of the New Testament,* *90c. American Baptist Publication Society, Philadelphia.

Von Soden, *The History of Early Christian Literature,* $1.50. G. P. Putnam's Sons, New York.

Fisher, *The Beginnings of Christianity,* $2.50. Charles Scribner's Sons, New York.

Smith, *Historical Geography of the Holy Land,* *$3.75. George H. Doran Co., New York.

Hodge, *New Testament Authors and Their Work,* *30c. A. G. Seiler, New York.

Stevens and Burton, *Harmony of the Gospels,* *$1.00. Charles Scribner's Sons, New York.

Burton, *A Short Introduction to the Gospels,* *$1.00. University of Chicago Press, Chicago.

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Young Men's Class for Study and Discussion.

Class of young men meeting for Bible study.

CHAPTER X

THE ADULT DEPARTMENT

1. Scope

This department includes all persons in the church school who are over twenty years of age.

2. Organization

The Adult Department organization should consist of a superintendent, secretaries, and teachers of the various classes.

The Adult Department retains but one of the three activities of the church school. When students from the Senior Department were handed over to the Adult Department at twenty years of age they were given active and definite work in the regular societies and functions of the church. From this time on the regular church services will provide for the devotional expression, and Brotherhoods, Mission Bands, Aid Societies, etc., will furnish adequate channels for carrying the religious impulse out into social expression. The church school hands the expressional activity over to the church, retaining only the work of instruction.

Each class should maintain a very simple class organization, but under no circumstances

should an adult class duplicate the machinery of any of the regular organizations of the church.

It may be that there are many vestigial organizations attached to the church which have sprung into being to serve a definite purpose and remain bedecked with the glory of their achievements after their function has been performed. These organizations must find new functions or be disbanded in the interest of an efficient church. The church should clearly define its mission in a community and then organize and maintain just such societies as will contribute to its mission. The church school must train workers to carry on the work of these societies.

When one reads the report of an adult class demonstration (such, for example, as the one at Philadelphia reported in "The Sunday School at Work," pp. 163 to 179), he is led to wonder what there was left for a church to do, or who would be left to do it. And when in succeeding chapters of the same book[1] he reads of the advantages of the federation of adult classes, he is at a loss to know how there could be an additional federation of churches.

The organized adult class should confine itself to the instruction which is needed by workers in the various societies maintained by the church. On the other hand, the organizations of the church should hand over to the adult department of the church school all types of in-

[1] Pages 180 to 188.

struction. This includes the missionary societies and social service groups.

3. The Religious Needs of an Adult

A well balanced Christian character cannot be maintained without the cultivation of the intellect, the emotions and the will. Starbuck has defined Christianity as the religion of *whole-mindedness.* The whole-minded Christian must *know* God, *love* God, and *obey* God. Religion must pass from belief, through the affections, out into conduct. The diet for the religious life of an adult must include food for his intellect, food for his emotions and food for his will. The classes in the Adult Department of the church school will furnish intellectual food; the music and ritual of the devotional service of the church together with the edifying sermon will give expression to the emotions, and the social service program of the church will carry the religious ideas and impulses over into conduct.

Adult class workers should read Coe, "The Religion of a Mature Mind," Cope, "The Efficient Layman," and Wood, "Adult Class Study." These books give clear and scholarly statements of the psychology of the adult mind.

The church must help the adult to solve his problems. If the problems are intellectual the church must go into the philosophy and psychology of religion, primitive and comparative religion, and resolve doubts by enlarging the vision. If the problems are practical, social,

the church must study the ethics of Jesus, the economics of the kingdom of God on the earth, etc. In other words, the church which ministers to the spiritual needs of men and women of differing temperaments, education, occupations, social stations, etc., must offer a large number of elective courses in which each may find help for his particular problems.

4. The Kinds of Classes Maintained

a. Variety of Appeal

There will be in every school many men and women who cannot easily be interested in thoroughgoing study courses. Busy housewives, hard-working men who "fall asleep over their books" if they try to study at the close of a day's toil, get much profit from the Auditorium Class, the Men's Bible Class, or the Women's Bible Class, etc. The teaching is expository in style and "many helpful thoughts are brought out."

There are, however, many people who cannot be retained in such classes and there is a service which by their very nature such classes cannot perform.

b. An Elective Program

To meet the needs of the various types of people in the church there must be elective courses covering a large range of subjects.

The classification in the Adult Department should be by subjects rather than by age or sex. A program of elective studies should be offered which would stimulate the entire congregation to study and investigation. By directing the

reading of the community the church can in a large measure determine the ideals of the community.

At the opening of each year the Educational Committee should circulate a syllabus setting forth the courses which could be offered during the year, the names of the teachers, time classes would meet, etc. Cards can then be sent to the members of the church asking them to check the subjects which they are willing to pursue during the coming year. These cards will indicate the courses in which there is community interest. Great care must be taken to find leaders for these study groups who will be able to appeal to the best talent in the church. The classes may recite on Sunday or during the week.

5. Elective Courses

The following will indicate the wide range of electives from which choice may be made depending upon the local needs, available faculty, etc. The Book lists are suggestive of the type of literature which should be used in such classes.

a. *Biblical subjects.* A large number of courses are available. See Wood's *Adult Class Study,* 75c. (Pilgrim Press, Boston) for a listing of courses. "Graded Textbooks for the Modern Sunday School," sent free by Religious Education Association, Chicago, contains annotated lists of texts.

b. *Teacher training.* See Chapter XII of this volume.

c. *Social Service.* See pamphlet on "The Church and Social Work," by William O. Easton, Director of Instruction, Central Y. M. C. A., Philadelphia, for outlines of work and valuable bibliography.

d. *Philosophy of Religion*

Watson, *The Philosophical Basis of Religion,* *$3.00. The Macmillan Co., New York.

Hoffding, *The Philosophy of Religion,* *$3.50. The Macmillan Co., New York.

Royce, *The Philosophy of Loyalty,* *$1.50. The Macmillan Co., New York.

Caird, *Introduction to the Philosophy of Religion,* *$1.50. The Macmillan Co., New York.

Fairbairn, *The Philosophy of the Christian Religion,* *$3.50. The Macmillan Co., New York.

Galloway, *The Philosophy of Religion,* $2.50. Chas. Scribner's Sons, New York.

e. *Psychology of Religion*

Coe, *The Spiritual Life,* $1.00. Fleming H. Revell Co., New York.

Jones, *Studies in Mystical Religion,* *$3.50. The Macmillan Co., New York.

Inge, *Faith and its Psychology,* *75c. Charles Scribner's Sons, New York.

Pratt, *The Psychology of Religious Belief,* *$1.50. The Macmillan Co., New York.

Starbuck, *The Psychology of Religion,* $1.50. Charles Scribner's Sons, New York.

Steven, *The Psychology of the Christian Soul,* *$1.50. George H. Doran Co., New York.

Galloway, *Principles of Religious Development,* *$3.00 The Macmillan Co., New York.

Inge, *Christian Mysticism,* *$2.50. Charles Scribner's Sons, New York.

James, *Varieties of Religious Experience,* *$3.20. Longmans, Green & Co., New York.

Ames, *The Psychology of Religious Experience,* *$2.50. Houghton, Mifflin Co., Boston.

Davenport, *Primitive Traits in Religious Revivals,* *$1.50. The Macmillan Co., New York.

f. *History of Christianity*

Moncrief, *A Short History of the Christian Church,* *$1.50. Fleming H. Revell Co., New York.

Walker, *Great Men of the Christian Church,* *$1.25. University of Chicago Press, Chicago.

Paton, *Christ and Civilization.* National Council of Evangelical Free Churches, London.

Brace, *Gesta Christi; or, A History of Human Progress Under Christianity,* *$1.00. George H. Doran Co., New York.

Clarke, *Events and Epochs in Religious History,* $2.00. Houghton, Mifflin Co., Boston.

Hurst, *A Short History of the Christian Church,* $3.00. Harper & Brothers, New York.

g. *Christianity and Missions*

Dennis, *The New Horoscope of Missions,* *$1.00. Fleming H. Revell Co., New York.

Hall, *Christ and the Human Race,* *$1.25. Houghton, Mifflin Co., Boston.

Clarke, *A Study of Christian Missions,* $1.25. Charles Scribner's Sons, New York.

Slater, *Missions and Sociology,* Elliott Stock, London.

Keen, *The Service of Missions to Science and Society,* 10c. American Baptist Foreign Mission Society.

Warneck, *The Living Christ and Dying Heathenism,* *$1.75. Fleming H. Revell Co., New York.

Tenney, *Contrasts in Social Progress,* 85c. E. P. Tenney, publisher, Nahant, Mass.

Morrison, *New Ideas in India During the Nineteenth Century,* *$1.60. The Macmillan Co., New York.

Jones, *India, Its Life and Thought,* *$1.00. Geo. H. Doran Co., New York.

Okuma, *Fifty Years of New Japan,* *$7.50. E. P. Dutton & Co., New York.

Lang, *The Expansion of the Christian Life.* Blackwood & Sons, London.

King, *The Moral and Religious Challenge of Our Times,* *$1.50. The Macmillan Co., New York.

Creighton, *Missions, Their Rise and Development,* *50c. Henry Holt & Co., New York.

Zwemer, *Unoccupied Mission Fields of Africa and Asia,* $1.00. Student Volunteer Movement, New York.

Johnston, *The Opening up of Africa,* *50c. Henry Holt & Co., New York.

h. *History of Moral and Religious Education*

Laurie, *Historical Survey of Pre-Christian Education,* *$2.00. Longmans, Green & Co., New York.

Monroe, *A Text-Book in the History of Education,* *$1.90. The Macmillan Co., New York.

Hoyt, *Studies in the History of Modern Education,* *$1.50. Silver, Burdett & Co., New York.

Symonds, *A Short History of the Renaissance in Italy,* *$1.75. Henry Holt & Co., New York.

Adams, *The Church and Popular Education,* 50c. Johns Hopkins Press, Baltimore.

Browning, *Introduction to the History of Educational Theories,* *50c. A. S. Barnes & Co., New York.

i. *Comparative Religion*

Jevons, *Comparative Religion,* *$1.50. The Macmillan Co., New York.

Brinton, *Religions of Primitive Peoples,* *$1.50. G. P. Putnam's Sons, New York.

De Groot, *The Religion of the Chinese,* $1.25. The Macmillan Co., New York.

Clark University Lectures, *China and the Far East,* **$2.00. T. Y. Crowell Co., New York.

Rhys-Davids, *Buddhism: Its History and Literature,* *$1.50. G. P. Putnams' Sons, New York.

Menzies, *A History of Religion,* *$1.50. Charles Scribner's Sons, New York.

Ragozin, *Vedic India,* *$1.50. G. P. Putnam's Sons, New York.

Oldenberg, *Buddha.* Maclehose & Sons, Glasgow.
Steindorff, *Religion of the Ancient Egyptians,* *$1.50. G. P. Putnam's Sons, New York.
Ragozin, *Media and Babylon,* *$1.50. G. P. Putnam's Sons, New York.
Peters, *Early Hebrew Story,* *$1.25. G. P. Putnam's Sons, New York.
Moore, *History of Religions,* *$2.50. Charles Scribner's Sons, New York.
Boas, *The Mind of Primitive Man,* *$1.50. The Macmillan Co., New York.
Webster, *Primitive Secret Societies,* *$2.00. The Macmillan Co., New York.
Giles and others, *Great Religions of the World,* *$2.00. Harper & Brothers, New York.

j. *Theory of Moral and Religious Education*

MacCunn, *The Making of Character,* *$1.25. The Macmillan Co., New York.
Adler, *The Moral Instruction of Children,* $1.50. D. Appleton & Co., New York.
Dewey, *Moral Principles in Education,* *35c. Houghton, Mifflin Co., Boston.
Mark, *Individuality in American Education,* *$1.50. Longmans, Green & Co., New York.
Rugh and others, *Moral Training in the Public Schools,* *$1.50. Ginn & Co., Boston.
Sadler, *Moral Instruction and Training in Schools,* 2 vols., *$1.50 each. Longmans, Green & Co., New York.
Spiller, *Papers on Moral Education Communicated to the First International Moral Education Congress.* David Nutt, London.
Coe, *Education in Religion and Morals,* *$1.35. Fleming H. Revell Co., New York.
Horne, *The Psychological Principles of Education,* *$1.75. The Macmillan Co., New York.

k. *Church Administration*

Church polity, duties of officers, finance, etc. Such a book as Mathews' "Scientific Manage-

ment in the Churches" (50c., University of Chicago Press) might introduce a course of this kind.

l. *Missionary Countries and Missionary Biography*

Jaekel, *The Lands of the Tamed Turk,* $2.50. L. C. Page & Co., Boston.

Lindsay, *Cuba and Her People Today,* $3.00. L. C. Page & Co., Boston.

Goodrich, *The Coming China,* *$1.50. A. C. McClurg & Co., Chicago.

Clement, *Handbook of Modern Japan,* *$1.40. A. C. McClurg & Co., Chicago.

Ober, *Our West Indian Neighbors,* *$2.00. James Pott & Co., New York.

Winter, *Chile and Her People of Today,* $3.00. L. C. Page & Co., Boston.

Holderness, *Peoples and Problems of India,* *50c. Henry Holt & Co., New York.

Walker, *Great Men of the Christian Church,* *$1.25. University of Chicago Press, Chicago.

Gracey, *Eminent Missionary Women,* 75c. Methodist Book Concern, New York.

Blaikie, *The Personal Life of David Livingstone,* 50c. Fleming H. Revell Co., New York.

McDowell and others. *Effective Workers in Needy Fields,* 50c. Student Volunteer Movement, New York.

Beach, *Knights of the Labarum,* 25c. Student Volunteer Movement, New York.

m. *Religious Art*

Puffer, *The Psychology of Beauty,* *$1.25. Houghton, Mifflin Co., Boston.

Coffin, *How to Study Pictures,* *$2.00. Century Co., New York.

Noyes, *The Enjoyment of Art,* *$1.00. Houghton, Mifflin Co., Boston.

Gordon, *Æsthetics,* *$1.50. Henry Holt & Co., New York.
Singleton, *Great Pictures Described by Great Writers,* $1.60. Dodd, Mead & Co., New York.
Addison, *The Art of the Dresden Gallery,* *$2.00. L. C. Page & Co., Boston.
Bailey, *The Great Painters' Gospel,* $2.00. W. A. Wilde Co., Boston.

n. *Sacred Music*

The music leaders of the church must come from this class.

Lorenz, *Practical Church Music,* *$1.50. Fleming H. Revell Co., New York.
Mason, *A Guide to Music,* *$1.25. Doubleday, Page & Co., Garden City, N. Y.
Butterworth and Brown, *The Story of the Hymns and Tunes,* $1.50. American Tract Society, New York.
Mason, *The Appreciation of Music,* $1.50. Doubleday, Page & Co., Garden City, N. Y.

o. *Parents' Problems*

In connection with the discussion of the various departments of the church school in this volume there is listed a number of books for parents of children in the various grades. Many of these are suitable for texts in parents' classes. St. John, "Child Nature and Child Nurture" (50c., Pilgrim Press, Boston) is a splendid introductory book for a class of this character. See book lists accompanying Chapters IV-XI.

p. *Child Psychology*

Books on this subject are listed elsewhere in this volume.

6. The Church College

It will often be advisable to group the courses into four years of prescribed work, with opportunity for graduate study. Churches entering upon definite social service programs will find a church college necessary to give the background of information needed to sustain and give intelligent direction to the work.

The Year Books of St. Bartholomew's Parish, New York, Westminster Presbyterian Church, Buffalo, N. Y., and St. George's Church, New York, show the tendency of the modern church to meet adequately the educational and social needs of society. The Richmond Avenue Church of Christ, Buffalo, N. Y., offers courses in Church Finance, Church Evangelism, Missions, Community Service, Bible School Problems, Church Polity.

It is important that the work of the Adult Department be thoroughgoing. Standard textbooks should be studied and the courses should cover sufficient time to insure a mastery of the themes under discussion.

7. Class Loyalty

There should be developed in every church school a number of men and women who are experts in their subjects. Teaching the same courses from year to year they develop power and skill in their respective fields. Students should not be expected to take the same course over from year to year. The loyalty should be

to the subject matter, rather than to the class or teacher.

The classes should be kept small so that efficient work can be done. When the group grows beyond thirty it ceases to be a *class* and becomes an *audience;* the teacher ceases to *teach* and begins to *preach.* Large classes are not complimentary to either the teacher or the school. The best interests of individual pupils require classes small enough for individual supervision and frequent recitations from students. The efficiency of a church school is often in inverse ratio to the size of its statistical report. A school should grow no faster than its supply of trained teachers increases.

8. The Sunday Program

Those classes of the adult department which recite on Sunday should assemble one hour before the regular Sunday morning service. After a very brief devotional service they should be dismissed to their various classes for the weekly lesson. From the individual classrooms they will adjourn to the morning worship of the congregation. The Adult Department should have its own assembly, not uniting with the other departments of the church school.

CHAPTER XI

THE HOME DEPARTMENT

1. Scope and Organization

The work of the Home Department will divide itself into two divisions: (1) supervising the home work of those taking courses in any grade of the church school, looking after absentees from the departments, etc., and (2) providing and supervising reading courses for those who are unable to attend the church school. The organization of the department would, therefore, be as follows:

a. *General superintendent*

b. *Supervisors of home work of children.* At least one person should be selected from each department of the church school. These workers would attend the regular sessions of the department, be present at the department teachers' meetings and study the needs of their respective departments so that they could intelligently supervise the home work and give the parents an intelligent appreciation of what the school is trying to do for the children. Parents may be induced to take the same work which their children are taking, the work being, of course, on a higher level. This would give in-

telligent parental direction to the work of the children.

c. *Supervisors of home study courses for adults.* Many adults cannot attend the church school and others are interested in courses which the school cannot provide. One pastor reports that he has secured the reading of over 135,000 pages of religious literature during the past two years by means of such an organization of the Home Department of the church school. The following report blank suggests a method of supervising and crediting this home reading:

Roll Number.....Date enrolled.....191..
Name of Reader.....
Name of Book.....
Read carefully and with open mind.

For books borrowed from the superintendent a fine of 5c. will be charged for each week or fraction thereof that the book is kept after ..... 191.....

Credit will be given only to those who answer the following questions:

1. When did you begin the reading?.....191..
2. When did you finish the reading?.....191..
3. Did you find the book too difficult?.....
4. In what way was the book most helpful to you? (Do not use more than fifty words in this answer).....
5. Give in this space your opinion of the book.....

I have read carefully the above-named book and have given the answers to the best of my ability.

Signed.....
Residence.....
Date.....

2. Supervision of the Home Work of Children

Those who supervise the home work of children are able to enter the homes of the community because of an interest in the children. These workers take a survey of the home environment of the children, interest parents in the classes in the Adult Department of the church school, and also give them an insight into the plans and purposes of the classes in which their children are enrolled.

The Cradle Roll workers belong to this group, giving their attention to children under four years of age. Other Home Department workers continue the supervision through the departments of the church school.

The book lists connected with the different departments in this volume should be familiar to the workers in this department. In addition to these lists the following books will be found helpful.

1. Books for Mothers and Fathers to Use in Sex Instruction

Talmey, *Genesis,* *$1.50. Practitioners' Publishing Co., New York.

A manual for the instruction of children in matters sexual. Part One deals with general lessons, for parents, teachers, doctors, etc., and Part Two gives lessons of instruction as they would apply to children of ages from infancy to eighteen years of age.

Lowry, *Confidences,* *50c. Forbes & Co., Chicago.

The story of the renewal of life told first from the standpoint of the flowers and birds and then of the mother and baby. For younger children.

Latimer, *Girl and Woman,* $1.50. D. Appleton & Co., New York.

An excellent book for mothers and daughters. Simple but good authority from a medical standpoint.

Trewby, *Healthy Boyhood,* *40c. Longmans, Green & Co., New York.

A simple and positive talk on the importance of healthy boyhood.

Hall, *Biology, Physiology and Sociology of Reproduction,* $1.00. Wynnewood Publishing Co., Chicago.

A little more technical than "From Youth to Manhood," but will be very helpful for fathers and teachers of average intelligence. Best for middle and later adolescence.

Zenner, *Education in Sexual Physiology and Hygiene,* *$1.00. Stewart and Kidd Co., Cincinnati, Ohio.

This book is written by a physician for the purpose of preventing disease. First part, lectures to school children and college boys; second part, lectures to teachers and parents.

Henderson, *Eighth Year Book of the National Society for the Study of Education,* 2 parts, each 75c. University of Chicago Press, Chicago.

2. Books on the Care and Training of Children

Shearer, *The Management and Training of Children,* *$1.50. The Macmillan Co., New York.

A very great help for earnest parents in the management and training of their children.

Harrison, *A Study of Child Nature,* $1.00. Chicago Kindergarten College, Chicago.

A series of talks to mothers and teachers on the training of the child during his first years of life. Discussed from the threefold standpoint of body, mind and soul.

Weigle, *The Pupil and the Teacher,* *50c. George H. Doran Co., New York.

Written for the teacher, but especially helpful to the

parent who wants to know and understand the natural development of children.

St. John, *Child Nature and Child Nurture,* *50c. Pilgrim Press, Boston.

A little book for parents' classes, mothers' clubs, training classes for teachers of young children and for home study.

DuBois, *The Natural Way in Moral Training,* $1.25. Fleming H. Revell Co., New York.

The book is written from the standpoint of "child nurture" and discusses from this standpoint nurture by atmosphere, light, food and exercise. Someone has called it a book of "spiritual hygiene."

Key, *The Century of the Child,* *$1.50. G. P. Putnam's Sons, New York.

This book deals with the child's education from the standpoint of heredity, environment, the home, and the child's religious instruction.

Hodges, *The Training of Children in Religion,* *$1.50. D. Appleton & Co., New York.

Very good for the mother to have when the child begins to ask the first questions concerning God. Contains a good chapter on prayer and its influence in child life.

Rishell, *The Child as God's Child,* 75c. Methodist Book Concern, New York.

This book assumes that the child is always God's child and is a plea for the religious rights of the child. Very good for both parents and church-school teachers.

Abbott, *Gentle Measures in the Management and Training of the Young,* $1.25. Harper & Brothers, New York.

The principles on which a firm parental authority may be established and maintained, without violence or anger, and the right development of the mental and moral capacities be promoted by methods in harmony with the structure and character of the juvenile mind. A very valuable book.

3. Supervision of the Home Work of Adults

This phase of the home department work seeks to increase the study of God's Word among persons not enrolled in the church school. Rev. E. Morris Fergusson gives a splendid treatment of this part of the Home Department in "The Sunday School at Work," pp. 239 to 263. Chapter V in Irving King's "Education for Social Efficiency" should be read by all Home Department workers. Professor Votaw's survey of "Progress of Moral and Religious Education in the American Home" is of inestimable value to workers in this department.

The scope of this department must be as wide as the church school, and reading and extension courses should be provided for those who wish to do systematic reading under the direction of the church. The church that can determine the books circulated in a community will eventually determine the ideals of the community.

CHAPTER XII

THE TEACHER TRAINING DEPARTMENT

The entire church should be in the church school studying the various problems pertaining to the welfare of the Kingdom, but not everyone has the time and ability to prepare for the teaching service of the church school. Small classes of persons having peculiar fitness for teaching should be selected and specially trained in the science and art of teaching religion.

1. Candidate for Teacher Training

It must be recognized that only thoroughgoing, substantial work will increase the efficiency of teachers. Catechization, memory drills, and convention enthusiasm are not substitutes for hard study, and real practice under criticism. It requires much hard study to become a trained teacher. A teacher should own or at least read many books.

2. Requirements for Teacher Training

Every teacher should continue his study as long as he continues his class. There is no better mark of a good teacher than a growing library of good books. Through reading circles, week-day classes, monthly meetings for review of new

3. A Teacher's Growing Library

Class of young women. This attractive room is abundantly supplied with all necessary equipment and is free from interruption.

A primary superintendent training her group of assistants.

books, etc., the teacher may be encouraged in the study of the problems of his class and the school.

The teacher's library should be well balanced. To begin with, every teacher should own a self-pronouncing American Revised Bible, a standard one-volume dictionary of the Bible, one good book on the child and one on organization and management, and one or more special books on the department in which the teacher works. To this initial library the teacher should add two or three good books each year, selecting them from the various fields of child study, methodology and subject matter.

In addition to his professional growth a teacher should provide for his general culture by reading books on church history, missions, etc.

The minimum equipment for a teacher-training class should be:

4. Equipment for a Teacher-Training Class

a. One set of accurate maps of biblical lands

b. One blackboard

c. One dictionary of the Bible

d. At least fifteen volumes of reference books suited to the subject studied

e. A separate classroom

5. Courses of Study for Training Classes

a. *Two years' course in local school.* Each local church school should maintain training classes within the regular session of the school. It must be kept in mind that teacher training requires

knowledge, observation and *practice,* and an adequate course of training must provide for all these elements. The following course is recommended:

(1) The course should include a definite number of units of work.[1] A *unit* is one recitation hour of not fewer than forty-five minutes in length, based on a lesson assignment requiring a minimum of two hours for the lesson preparation.

(2) The units should be distributed over three fields as follows:

(a) Biblical.

(b) Child psychology, principles and methods of teaching, with provision for observation and practice teaching. If the course is spread over two years there will be several Sundays in each year available for observation and practice work.

(c) Organization and management. Not more than half of the units should be selected from any one field, the other portion being divided between two remaining fields.

b. *An Advanced Course of Two Years.* Large church schools, City Institutes and schools of methods will be able to extend the teacher's preparation two additional years.

For this course additional units are re-

[1] The usual number at present for this preliminary course is 50 units. There is some discussion as to the advisability of increasing the number. In the opinion of the author the number should be raised to 80 units.

quired.[1] The course should be distributed over three fields, as follows:

(1) Material of instruction elected from

(a) Biblical studies.

(b) Missions, including missionary biography.

(c) Church history.

(d) History, philosophy and psychology of religion.

(e) Christian ethics.

(2) Religious education, including special methods for departmental work, with provision for observation and practice teaching.

(3) Organization and administration.

Not more than half of these units should be elected from any one field, the other portion being divided between the two remaining fields.

c. *A Collegiate Course in Religious Education.* All church colleges should be urged to offer regular credit courses in religious education for the purpose of furnishing leaders for the training work in the local churches and city institutes of religious education. The work should be distributed among the following subjects:

Biblical introduction, history and literature; organization and methods of religious education; theory and history of religious and moral education; and selected courses in comparative religion, church history, ethics, etc.

Many colleges now have an arrangement by which they cooperate with the State Board of

[1] Here again, the author would recommend 80 units.

Education in preparing teachers to fulfil the requirements for a State Teacher's Certificate. An analagous plan might well be worked out between the college and the denominational agencies for religious education, to prepare college students for places of lay leadership in the churches.[1]

6. The Nature of the Textbooks

Textbooks for all teacher-training courses should be standard, though non-technical, works, giving clear and adequate surveys of the topics discussed, even though fewer topics are studied. The biblical courses, for example, should consist of an intensive study of some section of the Bible with special regard to the use of the Bible in teaching; e. g., Old Testament, the Life of Christ, or the Apostolic Age. The class should be so taught as to develop the capacity to investigate, to use reference books, dictionaries, maps, etc. A year spent on some good standard text in some of these fields would

[1] An arrangement of college subjects is here suggested. Out of the 120 hours required for a baccalaureate degree thirty hours of work in subjects related to religious education may be selected, as follows:

(1) Biblical Introduction, History and Literature, 8 hours.

(2) Organization and Methods of Religious Education, 6 hours.

(3) Theory and History of Religious and Moral Education, 8 hours.

(4) Electives selected from: Comparative Religion, Church History, Psychology and Philosophy of Religion, Social Teachings of Jesus, Sacred Music, History of Christian Missions, 8 hours.

give a rich fund of biblical knowledge and furnish a *method of study* for all future years.

In like manner, a knowledge of child psychology and pedagogy cannot be secured in a single year, but the study may be so prosecuted during the year as to introduce the student to the rich field of investigation and give a knowledge of the literature of the subject for future years of study.

This plan is designed to develop a teaching force for the future. The present teachers attend workers' conferences and some of them may be induced to join classes which meet during the week, but the teachers of the future are in the Sunday school of today. This plan proposes that certain classes specialize in the Senior and Adult Departments and that students preparing to be teachers enter special classes in biblical or professional subjects instead of the other classes maintained by the departments.

7. Source of Students for Training Classes

A four years' course of study might be so planned as to enable a student to do all the work required for both the certificate and the diploma without greatly multiplying classes, or requiring many additional teachers. The regular biblical lessons in the graded courses for the advanced grades are entirely adequate as a basis for the teacher-training class, though this work should be supplemented by special study of the value of different kinds of biblical material for purposes of teaching.

Every church should select from its member-

ship those young people who have the peculiar graces of mind and heart which would fit them to become superior church-school teachers. These young people should be shown the dignity of the teaching service of the church. They should be made to feel that to be selected as one worthy to be the teacher of the childhood of the congregation is the highest honor which could come to a member of any church. They should be made to feel that their talents are God-given. They should be made to feel that they have been called to the teaching service of the church. The dedication of their lives to this great task of religious education should be made the occasion of special service on the part of the church. A formal service of dedication should be held at the regular church hour. The prospective teachers should pledge their lives to the religious nurture of the children of the congregation and the congregation should formally pledge to support the teachers with their sympathy, and with all the funds necessary to prepare for their work and adequately to carry it forward when their training course is completed. This service is akin to the ordination service of the ministers. Its effect is very marked upon both the teachers and the church.

Young people from seventeen to twenty-three years of age are usually most satisfactory members of such a training class. The pastor, superintendent and church board must use great care in selecting the personnel of the

training class. While none should be excluded who have a desire to prepare to teach, the matter must not be allowed to go by default. Some one must give this matter personal attention. A class thus selected and thus dedicated to their special work will pursue a four years' course with earnestness and they will develop into efficient teachers of the youth of the church.

AN ORDER OF SERVICE FOR THE DEDICATION OF YOUNG PEOPLE TO THE TEACHING SERVICE OF THE CHURCH

8. A Dedication Service

The sermon of the morning should place the child in the midst of the congregation and stress the importance of Christian nurture. At the close of the service those who are to assume the responsibilities of teachers of the youth of the church will assemble before the minister for a consecration service. The following service is suggested:

PRAYER (*by pastor or congregation*). The following prayer by Walter Rauschenbusch[1] would be a beautiful introduction to this service:

> "We implore thy blessing, O God, on all the men and women who teach the children and youth of our nation, for they are the potent friends and helpers of our homes. Into their hands we daily commit the dearest that we have, and as they make our children, so shall future years see them. Grant them an abiding consciousness that they are co-workers with thee, thou great teacher of humanity, and that thou hast charged them with the holy duty of bringing forth from the budding life

[1] From *Prayers of the Social Awakening*, Pilgrim Press.

of the young the mysterious stores of character and ability which thou hast hidden in them.

"We bless thee for the free and noble spirit that is breathing with quickening power upon the educational life of our day, and for the men and women of large mind and loving heart who have made that spirit our common possession by their teaching and example. But grant that a higher obedience and self-restraint may grow in the new atmosphere of freedom. We remember with gratitude to thee the godly teachers of our own youth who won our hearts to higher purposes by the sacred contagion of their life. May the strength and beauty of Christ-like service still be plainly wrought in the lives of their successors, that our children may not want for strong models of devout manhood on whom their characters can be molded.

"Do thou reward thy servants with a glad sense of their own eternal worth as teachers of the race, and in the heat of the day do thou show them the spring by the wayside that flows from the eternal silence of God and gives new light to the eyes of all who drink of it."

SONG—"We Love Thy Word, O God."

Minister: "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Congregation: We are setting you apart to teach our children and bring them into the fulness of the blessing of Christ.

Teachers: We accept these children in the spirit of him who said, "Learn of me," looking to the Great Teacher as the Source of all wisdom.

Congregation: Who is wise and understanding among you? Let him show by his good life his works in meekness of wisdom.

Minister: The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy.

Congregation: Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.

Parents: Since all true religion must express itself in activity, in the home and at work, on the street and in play, we therefore, as parents, pledge our cooperation with you in the future training of our children in such a religious life.

Church Officers: Believing that the future of the Church depends upon the efficiency of the church school, we pledge you the support of this church in all your efforts.

Minister: In calling you to be teachers in the church school your church has given you the highest recognition which any congregation can confer upon its members. To be set before the childhood of the church as one worthy of being imitated carries with it a great responsibility, but it also brings a rare opportunity for transmitting one's highest ideals to the lives of those who are placed under his care.

Teachers: Feeling keenly this responsibility, and appreciating this opportunity for service, we dedicate our intellects and our hearts, our time and our talents to the teaching service of our church, believing that the Kingdom of heaven must come through teaching our boys and our girls "to do justly, and to love mercy, and to walk humbly with their God."

Minister: May the Father bless you richly as you dedicate yourselves to the holy task of breaking the Bread of Life to the childhood and youth of the church. "Go ye therefore, and make disciples of all the nations, teaching them to observe all things whatsoever I commanded you."

Congregation: "And lo, I am with you always, even unto the end of the world."

Pastor: Prayer of dedication.

Just as rapidly as the colleges of the country can be induced to teach religion, just so rapidly will there flow back into the local churches men

and women prepared for leadership in religious education. The churches must be urged to select out their most capable members and place them in charge of given branches of teaching; e. g., Old Testament History, Life of Christ, Apostolic Age, Child Psychology, Methodology, etc. These people, teaching the same subjects year after year, would soon become authorities in their fields, and young people, passing through a series of correlated courses, would receive a splendid training for the teaching service in the church.

9. Teachers for the Training Classes

In addition to the best talent in the local church there are two other sources of leaders for the training classes within the church school:

a. *Director of Religious Education.* Such a director could supervise the training of both old and new teachers.

b. *A Teaching Pastor.* Churches unable to employ both a preaching pastor and a teaching pastor should call from the colleges and seminaries young men who have given special attention to the problem of religious pedagogy. Pastors who left college before such courses were offered as part of a minister's preparation may attend Institutes and Summer Schools and read standard books on the subject and finally gain the ability to direct the training of church-school teachers.

The great need in the church school now is a realization on the part of the ministry of the real problem of Christian nurture. The time

has come when churches should insist that pastors be skilled educators, that they devote time to the problems of the school, and that they prepare themselves to supervise the church school and train its teachers.

10. Cooperation with City Institutes

City Institutes are being established for the purpose of federating the teacher training work of groups of churches, thus providing types of specialization beyond the reach of most churches. It is highly desirable that such attempts at federation have the support of all the schools in their territory. From such Institutes will come leaders for the teacher training work within the local church.

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